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WOMAN'S WORK FOR WOMAN.

VOL. XIII. JULY, 1898. No. 7.

A NOTE from Mrs. M. M. Carleton says that her husband, whose "days and nights have long been full of restlessness and suffering, now sleeps well," and no one can wish it otherwise, "he was so glad to go." This veteran missionary during forty-three years in India never came home on furlough, and it was one of the great satisfactions of his life, when a son and his only daughter, both physicians, joined the mission at Sabathu and Ambala.

DR. PENTECOST, Chairman of the Standing Committee on Foreign Missions, gave some startling figures in his report before the General Assembly. He said that if all ministers in our Church had given as much money to foreign missions, last year, as the missionaries gave for the debt, the sum would have been $101,500, and if the whole Church had given in the same proportion, the Board would have received $7,250,000 (instead of $801,773.19).

He said that a just ratio of responsibility between all Protestant churches assigns ten millions of the population of this country to "the sphere of influence" of our Church, but its share of the unevangelized races is one hundred and sixty millions. The Church does not recognize this proportion. In New York City and Brooklyn, whose population is less than three millions, of whom less than one-half million have claim to "the Presbyterian sphere of influence," our Church lavished, last year, $777,365, or just about the sum laid out upon all those one hundred and sixty millions. The report in full is printed in the Minutes of Assembly.

OUR topic for July, *Christian Literature in Missions*, was finely illustrated to the eye in the hall devoted to a "Westminster Exhibit" on the occasion of General Assembly. Upon a table lay specimen volumes in eighteen different languages. Monuments like Dr. Hepburn's Japanese Dictionary and Mr. Gale's in Korean, and Dr. Post's thick Arabic Concordance, were side by side with neat Gospels in Mpongwe, Fang and Bulu, and Matthew in the Laos translated by Mrs. McGilvary, while Mrs. De Heer's "Story of the Bible" in Benga and Miss Cort's "Stories of Jesus" in Siamese mingled harmoniously with hymn-books in Korean and Arabic, and school-books for Persia and Brazil.

OUR enterprising Southwest sisters sent a handsome collection of curios in a glass case to the Westminster Exhibit at Winona—and the rest of the seven Boards sent nothing.

JUST as these notes are written, here comes an interesting parcel by mail—a book, bound Chinese style, with blue denim cover on which is pasted a bright red strip of paper bearing the title in bold Chinese characters. A picture of Dr. Nevius' noble head gives us the clue. This must be Mrs. Nevius' "Life" of her husband translated into Mandarin, a happy contribution to Chinese literature for the family.

WHEN by a startling providence God opens new work to His people, it is the business of the Church to use its eyes. So Dr. Pentecost thinks. "The guns of our battle-ships summon us to go in and possess the land," said he. "I shall go home and call upon my church for an extra thousand dollars, to send the first missionary to the Philippine Islands." He was as good as his word, and the First Church at Yonkers, N. Y., has already laid the foundation plank of the "Philippines Fund" in care of the Treasurer of the Board of Foreign Missions.

THE American Bible Society has been circulating the Scriptures in Cuba since 1882, and will do so again when it has the chance.

THOSE words printed last month about the trial of bearing "a great sorrow under the scrutiny of hundreds" receive fresh emphasis in these lines from Mrs. Pond, in Venezuela: "I have not a moment even to think quietly of the blow that has fallen. The people come for long calls of condolence, which are torture; but we must endure. It is an opportunity for showing them how Christians can bear sorrow."

ANOTHER touching letter as we are about going to press: "Wei Hien has been our Master's garden and He has gathered two of our precious lilies. His coming was so swift that before we were scarcely aware of His sacred presence He had carried them away." Miss Hawes says, "Little Dickson was a lover of Jesus and the Bible, and not only let his light shine by obedience in the home but in his child way tried to lead the Chinese to love God. Letters have been received giving many instances of Dickson's talking in a remarkably clear way about spiritual things. With one man he talked forty minutes about Heaven." (See "Deaths," page 192.)

THE omission of Dr. and Mrs. Mc Cartee's names from the "Veteran Corps" which we published last month, was a colossal impropriety. The Doctor went to Ningpo in 1844, where his wife joined him eight years after. Having served in China till '73, they spent a season in the homeland, but the spell was on them and ten years ago they rose up and went to Japan. Their names were not omitted in revenge for their never having sent a beautiful chapter of experience to our pages. Oh, no. But what a first-class chance they have, now, to heap coals of fire!

THE American Bible Society bears the expense of many editions of the Scriptures which are printed in the missions, besides the supplies which are sent abroad from New York. Last year its issue from presses in Shanghai, Yokohama, Seoul, Bangkok, Beirût and other foreign cities, amounted to more than a million volumes.

IN 1817 Pope Pius VII. pronounced a bull against Bible Societies.

A CONFERENCE with missionaries under appointment has been arranged by the Board of Foreign Missions for June 14–22, at the Presbyterian Building, New York. About twenty-five persons, members and officers of the Board and others, have parts in the programme. The mornings will be given to Bible study and lectures upon spiritual and business topics, and afternoons to inspection of city missions and charities. This is a new step and we believe in the line of progress.

PLAGUE was even working towards Lahore in May. Mr. Chatterjee writes of one town in Hoshyarpur district where the reported cases alone were above two thousand, and where, in resisting government attempts to stamp out the disease, twelve men were killed. Not the plague so much, but this rioting is what foreigners dread. In fact every missionary needs the courage of a Dewey or a Hobson, sometime or other, and in some fields it is needed all the time.

A JEWISH student in Oroomiah College has roused the wrath of his people by bold confession of Christ, talking publicly in the city and going from house to house. Once, ashes were poured upon him in the street from a roof and, last March, two Mussulmans, presumably hired by Jews, severely beat him as he was going home from class. These and other persecutions he has borne bravely.

THE church at Gulpashan, Oroomiah field, was greatly stirred, last March, under special services conducted by Mr. Coan and others. Fifty conversions were reported, some Roman Catholics among the number.

NOT long ago three Chinese men, all above seventy years of age, walked thirty miles to attend communion service at Paotingfu. One of them had been a church member for a year; the other two had heard the truth only through him, and took this long journey for the purpose of learning more. And yet it is possible that, by next Sunday, some of us will hear able-bodied young men excuse themselves from the effort of a half-mile walk to church.

IT is surprising that more persons do not subscribe for the *Bible Society Record*. Only thirty cents a year; ordered from Bible House, Astor Place, New York.

"*In those days ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying—We have heard that God is with you.*"—Zech. 8:23.

"*A translator hath great nede to studie well the sense both before and after, and then also he hath nede to live a clene life and be full deront in preiers, and have not his wit occupied about worldli things, that the Holy Spyrit, author of all wisdom and cunnynge and truth, dresse him for his work and suffer him not to err.*"—Preface to Wycliffe's Bible, XIVth Century.

VERSIONS OF THE BIBLE FOR UNEVANGELIZED RACES.

WHAT book is there on which "men take hold" universally? Saadi is a great poet in Persia; even those who cannot read are able to recite his mellifluous verses. But how many in the Western World have wasted time on Saadi? Shakespeare may sit on his throne in Europe—he has never crossed the Danube. But go to any of the Bible Houses of the world, in London, or New York, or Cape Town, or Cairo, Agra or Bagdad. Every year the Scriptures in eighty-five languages go out from the Bible House in Singapore to all Malaysia. The first book which races without a written language have presented to them is the Bible—always. So, though the newsboys are shouting under our windows, "Extra," "extra," "all about the war," it is not such a far cry, after all, back to the IVth century, to the only surviving link between the speech of our Teutonic ancestors and these voices of the street.

The Goths were savages, without a grammar or written language, when their envoy, Ulfilas, went down to Constantinople. There he may have learned the Hebrew, laying "hold of the skirt of him that is a Jew." He certainly learned Greek and Latin. Thus equipped he became a Scripture reader, and going back to Moesia, lived, a hard-working missionary bishop, among his flock, near where is now Tirnova in Bulgaria. Ulfilas invented the Gothic alphabet and gave his countrymen the Lord's Prayer—*atta unsar thu in himinam*—then the Psalms, and finally, patiently, devoutly written out syllable by syllable with his own hand, in silver letters on a purple parchment, the four gospels.

This was the first translation of the Word of God into a heathen tongue, for all versions of an earlier period, as the Syriac and Coptic, were made for people already Christian. Ulfilas died in 381. The Gothic language surrendered to Latin influences even before the country was mastered by the Lombards, and the "Codex Argenteus" was left high and dry, henceforth only a monument on the shores of living speech. During its eventful history of fifteen hundred years, only a few pages from these manuscript gospels have been lost. Minor translations covering a considerable part of the epistles and fragments of the Old Testament are preserved in Milan, or other cities, but the Silver Codex, called "the most valuable book in the world," is in safe custody of the University of Upsala, Sweden. A writer in *The Outlook*, last year, described it, as he saw it there under a plate-glass cover in a fireproof room of the library:

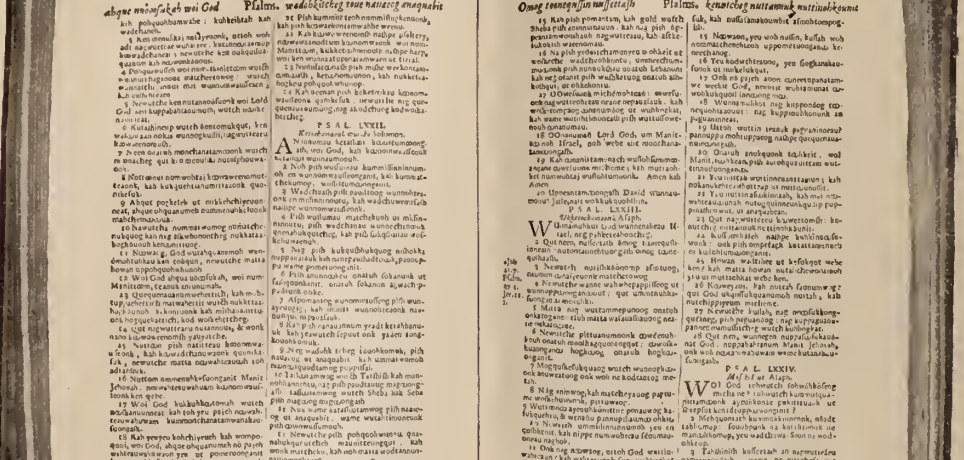
"At eleven o'clock each day it is taken, oaken case and all, from the safe and placed before a huge marble pillar on a table, there to remain for the public eye until two in the afternoon. Not for an instant, no matter who you are or what your rank, not for an instant may you be alone with this priceless volume; you cannot see it save in the presence of one of the professors or some authorized attendant of the University. . . . Perhaps the leaves are not more than ten inches square. They are parchment, colored a deep purple, and the strange lettering is done in silver, dull with the tarnishing of the centuries. Many pages are indistinct, yet all have been deciphered."

Thirteen centuries after the good bishop laid down his pen, in the wilds of a Western World of which he had never dreamed, saintly John Eliot was putting the Word of God into the Indian vernacular of the New England tribes. From his parish near Boston, he first sent out the New Testament, with a title page as follows:

WUSKU
WUTTESTESTAMENTUM
NUL—LORDUMUN
JESUS CHRIST
NUPPOQUOHWUSSUAENEUMUN

In 1663 the Indian Bible complete was printed at Cambridge, Mass., *the first*

Bible ever printed on the continent of America. Copies intended for England were prefaced with a dedication (in English) to Charles II., "High and Mighty Prince," "By the grace of God, King," our Undertaking) we Present this, and other Concomitant Fruits of our poor Endeavours to Plant and Propagate the Gospel here; which, upon a true account, is as much better than Gold, as the Souls of men are more worth than the whole World. This is a Nobler Fruit (and



FIRST BIBLE PRINTED ON THE CONTINENT OF AMERICA, MDCLXIII.
From copy in the Lenox Library, New York. [Photographed for WOMAN'S WORK FOR WOMAN.]

"Defender of the Faith," etc. Having exhausted sufficiently the honorific phrases appropriate in addressing his "Most Dread Sovereign," the sentences which follow breathe an air far removed from the stifling court of Whitehall:

"Translations of Holy Scripture" (it begins), "the WORD OF THE KING OF KINGS, have ever been deemed not unworthy of the most Princely Dedications: Examples of which are extant in divers Languages. But your Majesty is the First that hath Received one in this Language or from this American World or from any Parts so Remote from Europe as these are, for aught that ever we heard of."

The comparison which is next offered was never more suggestive than just now, as the newsboys cry "Extra," "extra," "Fight at Santiago." John Eliot shows us the whole root and ground of the different outcome in the history of Spanish America and the colonies which our ancestors planted:

"The Southern Colonies of the Spanish Nation have sent home from this American Continent much Gold and Silver as the Fruit and End of their Discoveries and Transplantations: That, we confess, is a scarce Commodity in this Colder Climate. But (sutable to the Ends of indeed in the counsels of All-disposing Providence was a higher intended End) of Columbus his Adventure."

After a prophecy that "the honor of the English nation" on this continent "will not be inferior" to that of Spain, "if they first discover to the poor Americans—the tone and saving knowledge of the Gospel," the dedication continues:

"Religion is the End and Glory of Mankinde; and as it was the Professed End of this Plantation, so we desire ever to keep it in our eye as our main design, and that our Products may be answerable thereunto."

The dedication closes with words, than which none could be chosen more winsome or manly, to a king whose deeds already foreboded infinite "loss" to himself and occasion for infinite "grief:"

"May this mursling still suck the breast of kings——neither will it be any loss or grief unto our lord the King to have the blessing of the Poor to come upon him, and that from these Ends of the Earth."

The Indian Bible, like the Gothic, long ago became only a shrine for a tongue that has passed from active life, a treasure for libraries—so rare that nearly

$3,000 has been paid, in London, for a copy. It was mentioned among the distinguished attainments of a citizen who recently died in Connecticut, that "he could read the Eliot Bible."

The "Apostle to the Goths" and "the Apostle to the Indians" have had a noble following. Among *great* Bibles which have been given to the unevangelized—great by reason of scholarship and perfection of execution, of obstacles overcome, great for the multitudes to whom they speak—are the Arabic, Malagasy, Swahili and Japanese Bibles, all of them products of this century.

R. N. Cust, LL.D., of London, one of the foremost authorities on Bible Versions, printed, in 1890, a list of translations "actually accomplished or in course of doing." His list embraced only those made for evangelistic purposes, excluding any of merely literary or educational worth. Dr. Cust found portions of Scripture in "three hundred and thirty-seven* living languages, dialects and patois," out of "over two thousand dialects or jargons known on the explored surface of the earth." Of all the tongues, sixteen hundred or so, not yet even committed to characters, some must die out before their turn comes to be made immortal by inbreathing of the holy oracles.

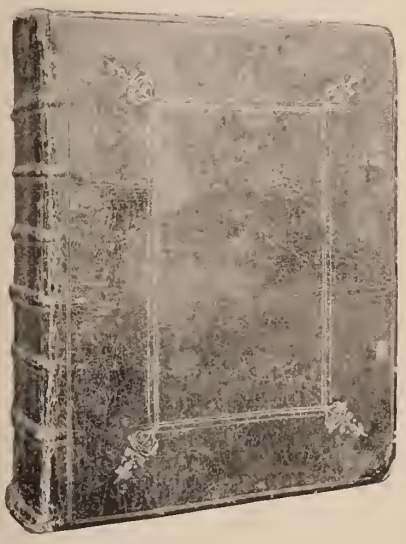
As an illustration of the number of translations which are necessary, in order that the Bible may address the whole population of a single country, take China. The Chinese read the Scriptures in:

Amoy (spoken by 15,000,000), Cantonese (20,000,000), Foochow (8,000,000), Formosa (1,500,000), Hainanese, Hakka (1,000,000), Kinwha, Ningpo (5,000,000), Manchu, Mandarin (200,000,000), Shanghai (8,000,000), Soochow (3,000,000), Woonchow, Wenli (read, not spoken).

The area of Scripture covered by a translation varies, from the whole Bible in Amoy and the Mandarin of Peking to only two Gospels in the Shanghai.

Among most recent necessary translations are the greater part of the New Testament in Korean, the four Gospels in Bulu, and the entire Siamese Bible, printed in 1894. The Siam Mission has also just published the Epistle to the Galatians *revised*—for after Translation comes Revision. Several revisions of great importance are now in progress: that of the Spanish Bible, in Mexico, by an interdenominational committee of nine or ten members; the Hindi Old Testament (which speaks to seventy-five millions in India) by an international committee of three; and three versions by international committees appointed at the great missionary conference in China in 1890—the Mandarin, the classical or Wenli, and Easy Wenli.

Six books of the Benga Old Testament, revised, came from the American Bible Society press a few months ago, and the Epistles last year.



THE ELIOT BIBLE. In contemporaneous binding.

The very latest known experiment in translating the Word of God into another heathen tongue, has been made this year in the East India Peninsula, and it has this peculiarity about it, that it is a version not from the original languages nor the English, but from the Siamese, itself a heathen language, and by a Buddhist priest. At the instance of Mr. John Arthington, this has been done and the Gospel of Luke has, for the first time, been put into Cambodian.

The translator's high task is not yours and mine. Our part is to circulate God's Word. That is where we come in. And upon the hand of every one, translator, reviser, copyist, printer, colporteur, reader, whoever causes the mighty Gospel to fly abroad, it shall be, in old John Eliot's phrase, "no loss" that "the blessing of the poor comes from the ends of the earth."

* Increased to 581 since 1890

WHAT CAME OF A TRACT IN CHINA.

Back in the '50's, in Ningpo, some missionary, in distributing books and tracts, gave a copy to an underling in one of the *yamens*. Whether he read it, we do not know; but it lay among his papers for years, and was taken by him back to his country home, 150 miles from Ningpo. His nephew, a boy of twelve or fourteen, who was religiously inclined and pleaded with his parents to allow him to become a Buddhist monk, happened on this Christian book. It was "An Easy Introduction to Christianity," a tract of Dr. McCartee's. Reading it, he was strongly drawn toward Christ. He learned where his uncle had obtained the book; and, his parents refusing to allow him to go there, he ran off and made his way with difficulty to Ningpo. Walking over the hills and valleys, or getting passage where he could by boat, (in China two or three miles an hour is the average speed of boats), he finally reached Ningpo, penniless and weary. Inquiring for the missionaries, he learned that the one his uncle had known was gone, but fortunately he found Dr. Nevius and the boarding-school, and having told his story, was taken in and educated. After teaching a year or so, he began to preach. Meanwhile his father died, but his mother came to see him, near Ningpo, and became a Christian. Later, he persuaded Mr. Butler to accompany him to Tongyang, his native district; and still later was stationed there as an evangelist. To-day, as the fruit of his work and that of his fellow-laborers, we have the Tongyang church, of some ninety members.

So, though the Bible or tract may lie neglected for years, its day of use and power will surely come.

J. C. Garritt.

KOREAN AND CHINESE BOOKS FOR WOMEN.

You ask me what literature the Koreans have. I have not made a study of it, but I think they have very little. A few stories, a kind of dime novel, comprise, I believe, the most of it. There are also a set of stories, or rather five sets, on the Five Great Virtues, some of which we read as part of our language course. These are in the *Enmoun*, or easy native character. Those who read Chinese have access to the Chinese classics, and they teach these to boys in the native schools.

The missionaries are translating the Bible, though necessarily slowly, tracts and hymns, and making a beginning in school text-books. The Koreans are readily taught by anecdote and parable, and some of our missionaries are looking forward to helping them in that line. The "Pilgrim's Progress," translated by Mr. and Mrs. Gale, has been wonderfully attractive to the Koreans. The children have "Peep of Day," and Mr. Gifford has translated "Story of the Gospels," which has been a great help. As yet, however, literature in the Korean is very limited.

Ellen Strong.

Let us consider what we would have been without the help of the books and periodicals of our day. What a blank our life would have been, how deeply we feel that, but it would be sadder yet to have had the blank—the want—and not to have felt it. But just that is the condition of heathen women and girls, and largely even of Christian women and girls in heathen China. They have nothing to read. The women-folks of this land who can read are few; there are some educated women among the wealthy, and a few girls are being well educated in our mission boarding schools, while a few more receive an imperfect native or mission day-school training. What is the native literature? Four books and five volumes of sacred teachings. These hoary, millenial old writings are pure. That is, if their morality is not unimpeachable their language is moral. But oh, the flatness and dryness of them. There are some wise thoughts; as a rule, virtue is rewarded and vice punished, but the virtue is very tame and the vice not at all exciting. And what the Master, Confucius, did when he got up in the morning, how he had lain in his bed, how he liked his rice, how he arranged the mat he sat on, are considered matters worthy of pages of difficult characters. All this dullness is set forth in language which no one ever uses to express his emotions or make

known his wants. It is meant for the eye and perhaps the intelligence, not for the ear or heart. In mission schools the girls have, in addition, a little scientific foreign text-book teaching, and in Shanghai the Rev. Yen, of the Episcopal Mission, has a set of readers giving some useful general information and a few fables. Of general reading matter there has been none in the vernacular, and the few who can read the magazines in classic Chinese cannot afford them when they leave school.

Then there is the great mass of womankind who could not read the simplest thing in their mother tongue. . . . No newspaper comes with the news of the outside world to freshen their thoughts—they hardly knew their country was in the throes of war, certainly knew nothing of their national shame and defeat. No *Robinson Crusoe** and *Sanford and Merton* have ever stirred their imaginations, no story of the world's sufferings and wrongs has ever drawn a tear from their eyes. Minds vacant, hearts cold, feet crippled. Is it not a pitiful picture?—*Dr. Mary Gale* in *Missionary Link*.

* "Robinson Crusoe" was translated into the Mandarin by the late Mrs. Emmons, daughter of Dr. Farnham.

THE GENESIS OF A CHURCH IN BRAZIL.

The first Protestant mission to Brazil was organized under the great Coligny, by John Calvin, who sent a band of teachers and preachers under the leadership of the learned John Bolles early in the XVI. century. They were cruelly murdered by the Jesuits. After a lapse of more than three centuries two Methodist missionaries, Spaulding and Kidder, attempted from 1836 to 1840 to give the pure gospel to Brazil. They failed to get a foothold. Mr. Kidder made extensive journeys through the interior, scattering Bibles, which were, however, carefully gathered up by the priests and burned; but here and there one escaped. It must have been one of these which feel into the hands of an intelligent young Brazilian on the borders of distant Goyaz. He read it and, calling some of his friends, told them that he had found the Word of God.

He was told that it was a *false* Bible, and this led him to visit a priest some sixty miles away and ask the loan of the official Bible. The priest told him there was such a book knocking about the vestry somewhere, and that if he could find it he was welcome to read it, but that no good would come of it. He found it and compared it, word for word, with his own and thus satisfied himself that he had the genuine Word of God. He and his friends now began to study it. The whole plan of salvation was made plain to them and they accepted it joyfully. The cobwebs of superstition and Mariolatry were swept away and the pure light came into their hearts.

They now desired to organize, and consulted by letter a lay missionary living near the coast, as to the steps necessary to organize a church and also as to certain rules of personal life. Unfortunately, or perhaps fortunately, he could give them no specific directions and referred them to the New Testament as a sure rule for all questions of Christian procedure. They took his advice and organized themselves into a church.

Years afterwards they were visited by an ordained missionary, who found that this group of spontaneous Christians, who had never before heard an ordained Protestant, had a genuine Christian church. He was amazed at the purity of doctrine and life, simplicity of faith and the aggressive character of their Christianity. They had evidently heard the "*follow Me*" and the "*go ye*." The deacons attended to material affairs and the elders to spiritual, taking turns in preaching, expounding the Scriptures and carrying the Gospel to neighboring communities. This little church has already produced another and bids fair to become the mother of churches.

The undiluted word of God is a *living* thing, and like germinal matter, possessing the principle of life, is able to reproduce itself infinitely by a sort of segmentation. The two workers retired sad and disheartened, but the one copy of the Word which escaped the fury of the enemy is doing far more than they, in their most sanguine moments, could have hoped to do.

H. M. Lane.

WORK FOR CHINESE WOMEN IN PORTLAND, OREGON.

NURSE AH WOON.

The Home for Chinese women in this city is becoming, as days go on, more and more a center of Christian influence among their people, working in unobtrusive, natural ways, but nevertheless most wholesome and far-reaching, so that the Home and the Presbyterian Chinese Mission seem increasingly supplementary to, and interwoven with, each other.

Down at the Mission on Second Street they have a C. E. Society for girls and women of the Refuge Home, and also other women belonging to the mission church. They all take part in the exercises, and it is good to see the queer pages of their Chinese Bibles showing marks of constant use and held in reverent, loving hands. They have a Flower Committee, and Sermon and Prayer-meeting Committees to report the sermons and talks of Dr. Holt and his helper, Mr. Yip. These reports stimulate much interested discussion, and such emulation in remembering as would do credit to many an American Christian Endeavor Society. The Look-out Committee has very good success in the important work of persuading women and children of the Chinese quarters to come to the meetings on Sabbath evening.

Each has chosen a Bible text as her motto for the year. Ying Chen chose "Go ye therefore and teach all nations." She says, "Jesus taught his disciples to do this and *we* are his disciples." Ah Tai, who is full of sharp and hasty impulses, chose for her own reminder, "Judge not, that ye be not judged." Ah Nung, who is old and has known much trouble, and always been very poor, finds comfort in "Take no thought for the morrow." She reads it to you lovingly, from the strange, well-worn page, and cannot be content with that verse, nor even with another and another, but goes on gloating over the precious words. She does gospel work, as she can, among her people. Sometimes they receive her well and listen, sometimes flatly refuse, sometimes they are afraid of her, especially if they have slave girls. The desire of her heart is that God will take away that fear and open the doors to her. Ah Nung is foster-mother of Chen Yao, in the Woman's Home, and one day brought to the Home family a treat of oranges and Chinese confections. They enjoyed the little festival keenly, as is characteristic of them, and then sang hymns and said the Lord's Prayer in Chinese.

On Sabbath afternoon Mrs. Holt holds a prayer-meeting in the Chinese language at the Home, for women there and those who come from their homes in Chinatown, and these meetings have been greatly blessed.

The girls still mourn for Ah Ho, of precious memory, and often read her story in "Ah Ho's Gold Chair." Choy Lain says, "I do want to go about doing good just as she did." This girl seems indeed to have more and more of the passion for doing good. She often prays that God will show her just what He wants her to do. In the dark days before her rescue, Choy Lain had several masters. They bought and sold her just as cattle are bought and sold. All her finger-nails have been pounded black with heavy sticks during her slavery. But that is a light thing compared to the rest. Even to guess what Choy Lain suffered you should read "Rescued Lives," for it is of Choy Lain that some of the most dreadful things are there related. But she had one kind mistress, the wife of one of her owners. This woman committed suicide a few months ago, in China. When Choy Lain heard it she nearly made herself ill with weeping. Mrs. Clarkson, the matron, said, "Why, Choy Lain, you did not cry so even when grandma (Ah Ho) died!" She answered, "Mamma, this is different. When grandma died I know how it is with her. About this woman I not know. I so worry about her soul. I been thinking maybe I see

her sometime, and tell her about Jesus. Now, she gone!" Choy Lain has a very advantageous offer of marriage, but will not accept it, she says, unless she may go on visiting the heathen women and keep up her studies at the Home.

Mr. Yip gives the Home family regular lessons in Chinese, and to read and understand the Bible is made the chief goal of their efforts. They do plain sewing and make exquisite thread lace and drawn work, and are delighted, through the sale of these articles, to provide a part of their own clothing and to have some money of their very own for "missionary collection."

It is not expected that every rescued one will become a distinguished evangelist, but rather desired that the girls may marry Christian Chinese and each establish that noblest of object lessons, a Christian home. Toward this end education at the Home is directed and constant encouragement is found in the development of character, as a result.

Ah Woon, who entered the Portland Hospital about sixteen months ago to take the nurse's training course, will be graduated this year. Patients who shrank from the Chinese girl, at first, now plead to have her care. She is very ambitious, and proud of her responsibilities as a Senior, and of having under her direction the daughter of a well-known lover of missions, who has entered the first year of the training course.

Mrs. Clarkson, whose companionship and care has been a benediction to helpless ones in the Home, and whose direct rescue work has been such as to test the stoutest courage, now lays down these responsibilities. She will be followed by the sincere love and prayers of all.

Mrs. W. S. Holt, with Dr. Holt, so long at the head of the Presbyterian Mission and always to the Home such a strong reliance, now takes full charge as matron, and her willingness to do so seems clearly providential.

SUNNY DAYS AT THE CHINESE HOME.

The maintenance of this Home and rescue work has now been wholly assumed by the North Pacific Board. The need of it is as imperative as ever. It is not only a question of loyalty to our blessed Master, but of patriotism. It is a battle against a system of slavery and slave trading which is in direct violation of the Thirteenth Amendment, of unspeakable cruelty, and full of danger not only to this, but many other cities.

The burden is heavy. To carry it forward means self-denial, labor and money. It means constant prayer and deep devotion. But is it not worth far more than it can ever cost *us?*

Lucia C. Bell.

A HUNDRED CHRISTIAN BOOKS FOR THE EMPEROR OF CHINA.

We were all greatly interested in the report which our son-in-law, Mr. Gatrell, brought us from his book-store (in Peking) yesterday (March 23). The books which the Emperor ordered about a month ago were delayed at the mouth of the river by a sudden and unexpected freezing up, so the day arrived when they were promised and they were not forthcoming! The two eunuchs from the Palace who came for them went away greatly disappointed. Early the next morning four came, in fur-lined carts and dressed in silks and satins, but to their dismay they found the door locked. The keeper had gone down to the station after the books, but they did not know it. They were greatly excited, as the Emperor had told them they must bring him a hundred books that day.

They finally went to the American

Board printing-office, which was near, and called for a copy of every book they had. After pulling every thing over, they found between forty and fifty different books and started off with these. As they were about to get into their carts they saw the keeper of the book-store coming, with a cart-load of boxes. To him they made their best salaams, went into the store and helped him open and unpack the boxes, marking the books off from their list as they came to them. Then they felt so happy they thought they could eat some breakfast, so they sent out and bought twenty eggs, ate them all, and went away with smiling faces after paying their bill, and also buying a couple of the best bound Bibles in the store, on their own account. Mr. Gatrell is greatly interested in the report of their conversation during the opening of the boxes and was sorry that the Bible Society work had taken him from the city at just that time.

You will be glad to hear that so many Christian books have at last found their way into the Palace.

Lucy J. Whiting.

FACSIMILE OF NEW TESTAMENT PRESENTED TO THE EMPRESS-DOWAGER.

For description of solid silver boards, etc., see WOMAN'S WORK, Feb., 1895.

READ the above and take heart, praying women.

November 12th, 1894, occurred the memorable presentation of the New Testament to the Empress-Dowager of China, from ten thousand nine hundred Christian women (foreign and native) in the Empire. Having seen that elegant and costly volume, the Emperor sent, on the same day, to the Bible Society book-store in Peking for "one Old Testament and one New Testament," and when we in America heard of this unprecedented act, we enjoined upon ourselves to pray for a blessing on that copy of the Word. Seeing already so great answer to our petitions, we may give thanks and pray on boldly, "Lord, open the Emperor of China's eyes."

WHAT CAME OF A TORN-UP TESTAMENT IN MEXICO.

A priest in Puebla, having paid a colporteur of the Bible Society for a New Testament, proceeded to tear it up in the presence of a crowd of people who had witnessed the transaction in the *plaza*. The wind carried the leaves here and there and curious people ventured to pick them up and read them.

This was on June 14. The sequel to the incident is published in *The Record*:

"In December the same colporteur offered his books to a woman, sitting at her sewing machine by a window in the same city; she said that she wished only one book, which she did not suppose he would have—a religious book, about *the*

ten virgins. He showed a large New Testament opened at the parable, and she bought it without hesitation. He could not but ask how she came to be looking for it. She replied, taking a single leaf out of her prayer-book, 'My boy found this in the *plaza* some time ago, and as it has only part of the story, I have been looking for the whole book.' The leaf was of the size of the Testament torn up in the market in June."

THE first mail ever sent out from the Bulu race has arrived in Philadelphia. Seven letters written in Bulu by schoolboys at Elát have reached Mr. M. Henry Kerr. In reply to his inquiry, "How many of you remember me?" one wrote: "You ask a question I cannot answer. I do not know how many people there are in our town. Hunger for you has come to our town."

A DOCTOR'S STRAIGHT TALK FROM AFRICA.

[Since Dr. and Mrs. Friend were forced to return to America, Dr. Bennett has been transferred to Angom, on the Upper Gaboon. His communication was intended for our June issue, but arrived too late.—ED.]

It was not easy to leave the Bulu as I found work at Elat growing daily more dear to me, but I am now settled down, I hope for many years, among the Fang. Here, at Angom, the labors of that consecrated worker, Rev. Arthur Marling, have not been in vain: although he is dead his works live.

During the last twenty days I have treated over two hundred sick people. In two days' itinerating on the Nkâmâ River, in the row-boat "Chain," I treated fifty-one patients, and in each town visited, the old, old story, to these poor people still so very new, was simply told.

Not long ago a headman of Fula died. His house is quite close to the mission station. Three nights ago the last rites of mourning took place. The widows were compelled to sleep out in the main street of the town all night, without the least atom of covering, and from time to time cold water was thrown over them. In the morning I happened to pass through the town and found the switching of the widows in full blast. A fire of old leaves was burning on the ground. Through this fire the wives ran and passed between a double row of young men, who flogged them with rods as they fled to the house. After all had "run the gauntlet" each wife took a handful of burning leaves and holding them under her bare feet sat patiently while men shaved their heads. The mourning ceremonies then ended, and for two days and nights dancing followed. The blackest heathenism is at our very doors, and we are short-handed, working on an almost killing schedule. I find myself often saying, "Where are the reapers?"

Last week I visited the Island of Nengenenge in the Nkâmâ River. An old headman there, King Kēlm, took me to the graves of those pioneer missionaries, Adams and Herrick. The headstones were in good order. I copied the inscriptions, which read as follows:

HENRY M. ADAMS,
A MISSIONARY.
DIED AUGUST 13, 1856, AGED 33 YEARS.
"Come to Jesus."

REV. HERBERT PIERCE HERRICK,
OF
EAST PHARSALIA, NEW YORK, U. S. A.
DIED DEC. 20, 1857, AGED 30 YEARS.
"Be thou faithful unto death."

It is a well-established fact that the Fang are cannibals, and only fear of the French authorities keeps them in check. It was on this itinerating trip to Nengenenge that a Mr. Samuels, native agent for an English factory, informed me that a few days before people of a near town had killed and eaten a man belonging to a tribe with whom they had a palaver. The name of the town is Olunda, on the right bank of the Nkâmâ. . . . I saw and heard enough to confirm all I had been told.

Christian people at home, cannot you see the terrible darkness of this Dark Continent? And yet our stations are undermanned.

If I am to tell of the joys of the work, and they are many, to be honest I must tell you also of difficulties.

A young man or woman comes out fresh from home, full of enthusiasm, energy and life. The station is undermanned, it looks as though certain work

must be dropped. But the missionary says, "No, I'll manage somehow to keep it going; perhaps reinforcements will soon come," and so he works on, until, almost before we are aware of it, overtaxed, he returns home broken down, or finds a long resting-place in an African grave. Oh, Endeavorers, young people, where *are* the reapers? Oh, Church at Home, where are the means to send forth laborers? *Who will offer for Africa? Who will support a laborer in Africa?* The Boards are overstocked with applications for India, China, Japan; but when workers are called for to go to Africa, there is a hedging away, a feeling that *it might be dangerous.*

To candidates for the foreign field I would say, it seems to me the main thing before offering for service, is to be sure about our consecration and that when we say we will go *anywhere* the Lord would have us go, let it mean *anywhere*, even Africa!

For young men and women desiring to see foreign lands, Africa is *not* the place; for Christians who are afraid of dirtying their hands, Africa is *not* the place; for students who think their college education is thrown away upon an uncivilized land, Africa is *not* the place; for ignorant or half-qualified workers, Africa is *not* the place; for those who are afraid of rubbing against a naked native, Africa is *not* the place; and for those who think they can, by remaining all day in the mission house, keep in touch with the people, learn their language and customs, Africa is *not* the place. But for the young missionary who has a fair all-round education, coupled with a good supply of consecrated common-sense, who is not above turning from some congenial occupation, when necessary, to help build a fence or bake a loaf of bread, who is even able to sit down at table and eat uncomplainingly and with thankfulness the bread baked by some male member of the mission in the absence of ladies, for such Africa is open, and to such the laborers on the field will extend a hearty and genuine welcome.

Young men and women, Africa needs you, needs you badly, but before you come, I would say: Learn something, at least, about "First aid to the injured," sit up with a sick friend or two, overcome any dread you may have of the sick room. Get your mother or sister to show you how to do plain cooking, put a half sole on a pair of shoes, or cut out and make up a working suit. You will need all these things in Africa. Another thing, don't come out here with an idea that the climate is going to kill you. It often fails to, in spite of yourself, and a large percentage of deaths are due to almost anything but climate. Fever you will have probably; I have just recovered from an all sufficient dose of it, but am to-day in the best of health and spirits.

One other "don't." Do not bring out more than one dozen fever thermometers; you won't need them. Some people are continually taking their temperature. At the first sign of feeling a little warm, out comes the thermometer. Since coming to Africa I have had more fever than when at home, but typhoid fever, a disease almost unknown in Africa, has carried off thousands of people in America and Europe the past year. It is only since coming to Africa that my nervous system is regaining its normal tone. It is not necessary, here, to flee for one's life to avoid an electric car or a bicycle "scorcher," whose bell only commences to ring after he has ridden up his victim's back. So, if you are starting for Africa with a pocket full of thermometers and afraid of fever—*don't start!*

In conclusion, pray for Africa, and if you cannot go to the work yourself, help go, and let go, and see that no earthly pleasure shall rob you of the Lord's "Well done" at *that day.*

Albert L. Bennett.

ANGOM, April 16, 1898.

OUR MISSIONARIES ON HAINAN AND THE PACIFIC COAST

AND POST OFFICE ADDRESSES. Direct letters for Hainan, *via* San Francisco.

Mrs. Frank P. Gilman, Kiungchow, Island of Hainan, China.
Mrs. H. M. McCandliss, " " " "
Mrs. Paul McClintock, " " " "
Miss Etta Montgomery, " " " "
Miss Katherine L. Schaeffer, " " " "
Mrs. J. C. Melrose, Nodoa, " " "
Mrs. E. D. Vanderburgh, Nodoa, Island of Hainan, China.
*Mrs. I. M. Condit, 911 Stockton St., San Francisco, Cal.
Mrs. E. A. Sturge, 234 Haight St., " "
Miss Jessie E. Wisner, 920 Sacramento St., " "
Mrs. W. S. Holt, Portland, Oregon.
* Not in formal connection with Woman's Boards.

MEXICO.

A BEGINNER STARTING FOR THE FIELD.

MRS. GEO. JOHNSON wrote from CHILPANCINGO March 15th:

We left my home [Nyack, N. Y.—ED.] October 4, 1897, and spent Sabbath in Laredo, Texas. We had heard that Mr. Morales, pastor in Mexico City, was there holding meetings with the large Mexican population. If you could have seen the hall filled to overflowing and people listening with closest interest, *fifty and more of them coming out to confess Christ for the first time* at the close of the service, you would have realized why he is called "the Moody of Mexico."

At Zitacuaro we spent a pleasant week with Mr. and Mrs. Campbell and Mr. and Mrs. Vanderbilt. Sunday, Mr. Campbell, Mr. Johnson and I rode about twenty-five miles to hold service with a ranch congregation. Here came my first real Mexican dinner, but as they managed to find a spoon for me, I did not need to try my skill in making a scoop of the *tortilla* to pick up the rice and slippery vermicelli. Uncomfortable, high tables and low chairs are necessary for the Mexican style of eating.

Mr. Campbell preached. When the people came up to shake hands with me afterwards, I felt like a child who has not learned how to talk, only I suffered more than the child in its innocency. Later at a C. E. meeting in Zitacuaro, I played the organ and this made me feel more at home. As Spanish pronunciation is very easy, I could sing.

Leaving Zitacuaro, we spent two days in Mexico City arranging for our trip to Chilpancingo. We left the city Friday morning, traveled all day in the tram and spent the night in Bueute de Ixtla. Our sleeping-room contained only a hard, narrow bed, one chair, a stand for the candle, and nails in the wall to hang up your clothes; this was the best hotel in town. As our train started at six next morning, we got up at four and, after a vain attempt to get some breakfast, took our fifteen minute walk in bright moonlight to the station. In two hours we reached the other end of the railroad and, while Mr. Johnson looked after our baggage, I was left with a Protestant family. I suffered a horrible attack of embarrassment, having the people ask me very simple questions, and I only able to act the part of a deaf mute. Finally we mounted our horses and rode two hours in the hot sun to Tuxpan, where we spent Sunday with the pastor. Saturday afternoon, being left alone with the women of the house, I decided to see whether I could not draw them closer to me, by acts if not by words. I found them sitting on the ground near their open-air kitchen. Fortunately, there were two or three babies around and I amused the crowd playing with these little lumps of humanity and spoke about four sentences in three quarters of an hour.

Monday, early, we were on our way again, crossed a long plain to La Mohonera, and spent the night. Next day we rode to a village where we spent the afternoon and night. In the morning we managed to start at three o'clock and rode several hours in beautiful moonlight, watching it gradually fade in the west and the dawn break over the hills behind us. We reached the Mescala River at ten and the heat compelled us to stay there six hours, though the flies and mosquitoes almost ate us up. From there we were climbing out of the hot belt and riding over a strange path after nightfall. We were fortunate in finding a bed, and in less than five minutes I was fast asleep. We slept out of doors that night and roused ourselves at three, but this was our last day's ride.

AT HOME AT LAST.

We reached Chilpancingo at six P.M. [Nov. 11.—ED.] It was so cool here, everything so clean, the hills covered with green, that I liked this little city from the first. The mission house was in a state of confusion, so the pastor and his wife kindly received us into their home across

the way, for a few days. When our goods arrived, we came to live in one inhabitable room until the rest of the work was finished. Hanging a curtain across the centre of the room, we had bed and trunks on one side, and used the other part for dining-room, reception-room and general storeroom. We lived this way for a month, when the masons finished our dining-room and kitchen, walling off the wing of the corridor for the purpose. The house is in the shape of an L, with the *patio* on the inside. When Mr. and Mrs. Wallace lived here, their rooms were at the two extremes of the building with the church in the middle. Now the church is at the end and our rooms are all along together, and we are quite cozy.

TAKING THE GOSPEL TO THE RANCHES OF GUERRERO.

We have made four trips since November. The first, two weeks after our arrival, was to a place called La Reforma, away up in the sierra, nothing but a collection of huts. Every one of these huts contains a Protestant family. We had a Bible convention, at the closing service of which *eight persons were received on confession of faith* and a dozen or more children baptized.

New Year's eve we rode to Zumpango, about two hours distant, held service and came back in the moonlight, reaching Chilpancingo in time to welcome the new year.

January 22, we started out on a long journey, first up into the sierra, traveling over mountain after mountain, sometimes up a precipitous side, at others along the edge of a cliff so steep that one's head began to swim. Women of the villages are compelled to spend most of their time in the kitchen, and so I visited them there. We would stay a day or more in a place, the native worker of the district accompanying us through his part of the field.

At La Mohonera we had a Bible convention studying the epistle to the Ephesians; meetings three times a day. Mr. Johnson had gathered all his workers here for a conference previous to meeting of presbytery in Tuxpan.

SYRIA.

MRS. HARRIS wrote from TRIPOLI, Mar. 2:

During Ramadan there were few Moslem patients, now that it is over they crowd to the doctor. This week there have been over one hundred at the clinic daily, of course requiring two sessions.

The days preceding the fast are given up to revelry. Women are allowed to go for picnics to the sea or other pleasant places, and they take great pains to prepare nice food. Among men and boys the greatest delight is in taking a man and covering his body with molasses, then thickly covering with bits of cotton batting, only his mouth and eyes left. He is then placed upon a poor old lame donkey, sitting with his back to the head and holding the tail in his hand for a bridle; then a crowd, beating drums, tooting horns and shouting, follow him all about the city, begging money. He is called the Sheikh of Ramadan.

MOSLEM FAMILY LIFE.

One of the patients greeted another with "How are you, my aunt; are you still having a hard time with your husband?" "Yes, and worse," she replied, "and as long as we are Moslems and live the life we are living, we shall never have peace. Do you know how I have passed my life with my husband? Whenever he came to the house he would stand in a place where I could hear him, and, in a loud voice, call out, 'Wall, bring me to eat,' or 'Give me this or that,' and I was obliged quickly to give him whatever he wished. For five years I endured this patiently, but at last I could bear it no longer, and one day I said to myself, I will not give him anything until he asks *me*. So when he came that day and called as usual I paid no attention. He called a long time, and, as ever, 'Wall, bring me to eat.' At last I said, 'Let the wall answer you, I shall never do as I have done.' He was touched and spoke to me the kindest words I ever heard from him, saying, 'You are mine and I am yours.' This was the first and last kind word he ever spoke to me. What kind of living do you call this? I wish Moslems were Christians, for *they* are very kind and merciful. Watch these in the dispensary; the doctor, how kind he is to every one, and even when he gets himself dirty with blood and pus he does not hate and beat any one as our men do. Is not this the true religion?"

Very often is this question heard among those who come to the hospital, especially among the Moslems: "Is not this the true religion?" Sometimes a woman will be seen to weep, and, when asked the cause, will say: "Oh, that I had learned of this religion in my youth, then I had not spent my life in sin."

JAPAN.

A LEPER CONVERTED.

REV. JAS. W. DOUGHTY wrote from HIROSHIMA, April 11:

I have been interested for some time in the problem of what would be the outcome in the case of several inquirers at one of our out-stations, Iwakuni. One is an old man of

79 years, another is a leper. You know this dreadful disease is common in Japan as compared with the United States. However, I have not before come in direct contact with a case. The poor man may live for many years.

When the Holy Spirit entered his heart I cannot, of course, tell, but it worked a saving faith very quickly—no doubt being aided by the thoughts which his dreadful disease forced upon him. His wife had died, leaving him with four children. After he was converted, but before I baptized him, he was suddenly relieved of his position as Forest Inspector, by the Government. As he had no other income he was in great anxiety. His faith, however, never wavered, and after a bit he was restored to his position. Before long he will doubtless be relieved permanently, but as he has now completed the length of service necessary to retire him on a pension, he is relieved of his former anxiety. Last Sunday I had the pleasure of baptizing him and two of his children.

I wish I could make as promising a report with regard to the others referred to above, especially the old man. He is a most interesting character, for his wit is always sparkling, and age seems to sit lightly on his shoulders.

BRAZIL.

Miss Christine Chamberlain wrote from San Paulo, March 16:

. . . I have charge of the Gunning House, where fifteen small boys, from eight to twelve years of age, do dwell; and they lead me a life. However, the arts of cleanliness, order and gentlemanliness are finding favor with them, and we enjoy life together very much. Coffee at 6.10, breakfast at 8.20 and dinner at four, we have in the dining-room of the larger house. Tea at seven we have up here by ourselves; then is my chance, and precept upon precept, line upon line, are sown with a liberal hand, and begin to bear fruit. When good conduct merits it, story-telling follows, and they listen spellbound. I think that stories must be something new in their lives, for they are like little children in enjoyment of them.

Excepting my room, they have entire care of the house and grounds, each boy having his regular part to do, and their spirit of willingness and interest is delightful. From half-past nine to three o'clock they are at the day-school, whither I also wend my way, and we observe, teach and are taught, making a special point of getting the Portuguese language well. Outside of school hours my fifteen boys have study hours, shop work and outdoor play, when I am relieved of responsibility for an hour or two at a time. Snatches of bicycle riding and tennis give me my play. Thus I am kept busy and well, and, of course, happy.

Towards the last of June, I shall fly home* again, so glad to be there to stay and get our school started. I am intensely interested in plans and estimates for a school building. A very simple, inexpensive one is all we need to start with. We expect to open in July. I shall take an assistant from here for the older pupils; the little ones are my treasures.

KOREA.

Miss Esther L. Shields, who went out to Seoul last September, writes from Pyeng Yang in April:

Dr. Eva Field and I came to Pyeng Yang in March, our first coast trip on a small steamer, and we are rather dreading the journey back. We were delayed from various causes on our way from Chemulpo, and spent six days in the little cabin, where there were four English speaking men (two of them Methodist missionaries), two Japanese, and Dr. Lillian Harris, besides ourselves. We curtained off a part of the cabin and had a regular "camping-out" journey. But we have been having such a pleasant time here, and feel it will be much benefit to us. We are seeing all we can of methods and work here. I do think we are gaining in knowledge of the language; it is becoming a real pleasure to read in the New Testament, although it is yet just pronouncing syllables, and recognizing some of the words, gradually learning to know when one ends and a new one begins

One meets enthusiastic workers and Christians here One thing which has impressed me is (what Mr. Speer has mentioned in his report) that each Christian thinks he must be a missionary and tell the story of salvation to others who do not know it. One of the native elders (so-called, not ordained) in assisting the missionaries to examine candidates for admission to the Church, never fails to ask if they have been telling others of Christ.

ALMOST SPEECHLESS.

I have been helping a little in nursing, but not much. While Dr. Avison was away I spent part of my mornings in the hospital for several weeks, and helped nurse one of the missionaries who was ill with malarial fever. We have been interested in seeing a number of operations on the eye here, by Dr. Wells. The lack of many medical conveniences which we have at home is not so crushing to me as it was. Though I expected "anything," I was almost speechless on seeing some of the wards and patients for the first time.

* At "the Feira," in North Brazil, where her parents live.

HOME DEPARTMENT

THE MISSIONARY PRAYER-MEETING FOR AUGUST.

General Subject—The Reflex Advantages of Foreign Missions.

(a) Deepened spirituality in the home church.
(b) Promotion of self-denial and catholicity.
(c) Apologetic support of the Christian system.
(d) Encouragement to Christian faith.
(e) Development of trade and scientific knowledge.

Prayer—that our societies may be spiritually revived and our churches be revived in view of:

(1) The visits of missionaries, missionary meetings, missionary books and letters, which we have abundantly enjoyed the past year;
(2) The example of self-denial set by our missionaries, who, though constituting less than one-thousandth of the membership in our Church, wiped out more than one-tenth of the debt on our Board of Foreign Missions;
(3) Examples of converts in the missions whose faith, boldness, obedience to Christ and fellowship with His sufferings, have been made known to us.

Young People and Missions.

Supplementary Study.

One meeting a month, in which time must be made for a little business and a great deal of prayer, is not enough for thorough study of missionary history and methods, for which there is an increasing desire among our young people. The topics now in use for the second year have opened new lines of thought. The result has been the organization of many Clubs and Circles taking up definite courses of reading and study. A Monday Morning Club of young ladies gave a winter to the study of missionary biography, according to the outline furnished by the *Student Volunteer*. Others are using the Christian Training Course provided by the *Church at Home and Abroad*. A C. E. Society in Philadelphia made *The Cross in the Land of the Trident* their text-book, and more than one Current Event Class is reading the daily papers through missionary spectacles.

⁂

A Bible Reading.

I. John ii. 14. I have written unto you, young men:

1 *Because ye are strong.*

Strong in body. Eccl. xii. 2-5.

Strong in courage, like David. I. Sam. xvii. 32-37.

Strong in intellect, like Daniel and his friends. Dan. i. 17.

Strong in zeal and obedience, like Josiah. II. Kings xxiii. 25.

Strong in faith, like Hezekiah, II. Kings xviii. 5, and like Shadrach, Meshach and Abednego. Dan. iii. 17.

Be strong in the Lord, and in the power of his might. Eph. vi. 10.

2. *And the word of God abideth in you.*

Some of God's words:

Matt. x. 8, l. c.
Matt. xxviii. 19.
Matt. vii. 1, f. c.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv. 7.

Things to ask for:

Matt. vi. 10, f. c.
Matt. ix. 38.
II. Thes. iii. 1.
Col. iv. 3.
Eph. vi. 19.

3. *And have overcome the wicked one.*

He that overcometh shall inherit all things. Rev. xxi. 7.

Heirs of God and joint heirs with Christ. Rom. viii. 17, 2d clause.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. ii. 8.

⁂

A Young Man's Resolution.

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If

anything I have will advance the interests of that kingdom, it shall be given or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this.—David Livingstone.

A Young Man's Prayer.

May God assist me to a pure purpose of being His and sincerely aiding where I can do the most good, and of giving freely.—David Trumbull.

Fanny U. Nelson.

WOOSTER, OHIO.

ASK SOMEBODY ELSE.

[Paper Read at Annual Meeting at Trenton.]

We see nothing so clearly as other people's duty. Through strong glasses of habitual criticism or legitimate expectation or complacent self-sufficiency, we analyze other women's lives with the keenness of a biologist over his microscope. Turning away some importunate pleader for help with the venerable remark, "Ask somebody else," is there not a feeling of unholy joy that this "somebody else" is to be sifted like wheat? that our refusal has been a means to that end?

The membership in our societies could, with blessed exceptions, be divided into two classes: 'the woman who ought not to but does," and "the woman who can but won't,' and the latter class is largely responsible for many a nervous breakdown in the other. A mania for being in evidence possesses some women. There are self-induced cases of nervous prostration. The woman who "lives always at the top of her voice" will be likely to be prematurely silenced, or, worse still, become discordant, "jangled, out of tune." In religious work, pre-eminently, there must be something radically wrong when a good woman is too busy and too tired to be happy herself or cheering to others. The overworked woman, however, commands our respect as does not her incubus of Christian drones, even though she may be wrong in assuming undue burdens. "As *thy* day *thy* strength shall be," runs the promise, and not "As ten women's day thy strength shall be." If a woman belongs to forty-one societies and clubs, and there are some who do, she should be able to discharge her duty to three dozen of them, at least, by a yearly subscription. Trying to give herself to everything, she is sinning against the mind and body her God gave her. The dignity of living, the grace of repose, the strength of quietness are far from her, while physical breakdown and spiritual depression are imminent.

So there *is* a woman who needs to say firmly: "Ask somebody else; I cannot, ought not, must not undertake one straw weight more of work or responsibility." But there is a much larger class to which most of us, if we are quite honest, will acknowledge that we belong, the class of "the woman who can but won't." She puts the heavy burden on her sisters' shoulders and keeps it there, adding the weight of her own resigned uselessness or cultivated helplessness. A woman recently asked, in vain, twenty-two other women to help her in a certain missionary meeting, and after that remarkable experience said that she felt she would never again refuse to do anything for anybody. Here are women bound together, by love to a common Saviour, to work for His kingdom. They acknowledge the obligation of membership and gift of money, but withhold that gift of voice, time, talent, tact, personality and co-operation, so often elsewhere lavished. Gifts differ. Not all can do the same thing well; not all can speak eloquently nor pray fervently in public. There is no one who cannot live eloquently her prayers. There are those who "with their lives express the holy gospel they profess."

There are women who never seek or embrace any opportunity to aid in their individual societies. "The woman who can but won't" is often critical and deplores the triteness and inadequacy of missionary meetings. The sanctified touch of her gift of criticism, having begun its new work on her own heart, may be the very tonic needed in that society. Lack of time, lack of ability, lack of confidence, are the most frequent excuses given when you are asked to

find somebody else. Women who never evinced any such trait before become temporarily very humble. Women the very breath of whose nostrils is "something new," decline on the ground that they "never did such a thing in their lives."

We have no quarrel with the women's clubs, literary, social, philanthropic or patriotic. Many a woman, finding her voice in them, has brought it back to her Master's service. I do plead for fairness in distribution of the time and talent of our Christian women. Many a woman giving a tenth of the time to church work which she gives to whist would be a power and inspiration. It is the old problem of the good crowding out the best. Our lives as Christians call for deliberate choosing and planning, what Phillips Brooks called "a divine economy of life," which refuses to fritter away its best on transient interests and pleasures. He said: "Popularity comes and says: 'Work with all your might for me,' and you say 'No, you are not of consequence enough for that. Here is a small fragment of energy you may have if you want it.' Then knowledge comes and says 'Give your whole soul to me,' and you answer once more, 'No, great, good, beautiful as you are, you are not worthy of a man's whole soul.' And then comes One greater than them all, with His supreme command, and you bid your holiest and profoundest devotion come forth." You have kept something for Him which no demand of society or culture could take—your best.

Do you remember Mrs. Ballington Booth's story of the children in the nursery playing with the Noah's ark? The animals came out, two by two, and Noah, his sons and his sons' wives; and then they built an altar and sacrificed a lamb. "But," said she, "it was always a lamb with a broken leg that could not walk in the procession!" What a type of our giving of time and talent. Broken bits for Christ's work; whole days, whole efforts, for society, for culture, for amusement, for the *procession*. Tithe your time. "I do not choose to find time" would usually be more truthful than "I really have not the time." Did you ever refuse an invitation to a social function on that ground?

Our societies are full of dwarfed spiritual powers, of women not a bit more useful than they were ten, twenty, forty years ago. They have religion enough to be saved, consecration enough to give some money; many of them say with tears they would like to do more if they could. They have never had faith enough to risk a "failure." Charles Wesley used to say: "If the Lord would give me wings, I would fly." John Wesley used to answer: "If the Lord bids you fly, I would trust Him for wings."

Growth is not forced on any one. All beatitudes are based on hard things. Unto him that *overcometh* is promised power, the strength of the pillar, the inheritance of all things. A successful architect said of the young men in his office who kept on copying his designs: "Why do they do the things they can do? Why don't they do the things they *can't?*" Make yourself, for Christ's sake, do what you think you can't, or want to think you can't. The epitaph of many a Christian woman will be, not what she fondly hopes, "She hath done what she could," but "She hath done what she could not get out of doing."

This woman who can but won't forgets, perhaps does not know, the conflict and strain of effort through which others have come, who have conquered their will in this work. Many a one whose calmness she admires has had her Gethsemanes before she took up that cross. Have you been willing to

"Measure your life by loss, not gain,
Not by the wine drunk, but by the wine
poured forth?"

You were given a clear, sweet voice. Have you lost its power in Christ's work? You were endowed with a clear mind for business; it has been a blessing to you and others in domestic and secular affairs. Have you ever used it in Christ's work? Your fluent tongue and convincing manner have put through many a social and patriotic scheme. Were they given you for every use except Christ's distinct call? Locate this possession of yours, perhaps it is not yet outlawed. Pay up arrears of taxes, and begin again. . . . You think perhaps that that other woman, somebody else, has done your work. No, your work has just gone undone; the angels could

not do it for you, and "inasmuch as ye did it not" will be the judgment.

But let us not be despondent. Remember that in this work is such help, such chrism as comes in no other work; the direct power and leading of the Spirit of the Lord. The weakest woman can be strong as a lion in His strength; the small voice can grow strong like a trumpet, if it is filled with His message; the beating heart can be stilled with His calm! Only stop and think. Be honest. Dare we take and not give; accept one invitation of the Lord and refuse the other?

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Yes, Lord, I have come.

"Go work to-day in my vineyard."—Ask somebody else, Lord, I have no time.

"Oh, taste and see that the Lord is good."—Lord, I have tasted, it is true.

"Go ye into all the world and preach the gospel to every creature."—Ask somebody else, Lord; I never did such a thing in my life.

"Lovest thou me?"—Thou knowest that I love thee.

"Feed my lambs."—Ask somebody else, Lord, I am too timid.

Oh, no. "He giveth power to the faint, and to them that have no might He increaseth strength."

"Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun.

"In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowest task thou hast,
Let me, repentant, work for thee."

Jessie W. Radcliffe.

WASHINGTON, D. C.

THE HISTORY OF TWENTY-FIVE YEARS.—[Extracts.]

Read at the Jubilee of the Occidental Board.

For twenty-three years, heathen women from the lowest strata of Chinese social life had been crowding through the Golden Gate by every steamer. A few workers here and there had seen, with eyes anointed by the holy chrism of self-abnegation, the work to be done for these degraded women and, unorganized and single-handed, were meeting the crisis. But, "while they are yet speaking I will hear;" and so God had materials in the laboratory of grace powerful enough, when put into active combination, to solve even this peculiar problem.

The Occidental Board had its real beginning in 1872 in a little parlor at 1009 Stockton Street, where three missionary women met to talk about the work and remained to pray. "The women of San Francisco must be aroused to their duty. They must organize for work as they have done in the East," was the keynote of that hour. Three preliminary meetings were held, the third in Calvary Church March 25. The lecture-room was well filled. When the speaker sat down, and those interested in organizing a society turned to face the great audience, there was less than a score of women remaining. Like the Bedouin of the poet, most of them had "folded," not their "tents," but their wraps about them, "and silently stole away." When the question of organizing then and there had been decided, eight women remained to complete the organization of the California Branch of the Woman's Foreign Missionary Society of the Presbyterian Church. This name was continued for three years, then changed to Occidental Branch, and later to the Occidental Board, covering the whole Coast.

"The expressed object was to found an orphanage in Shanghai, China." The early months were spent in unsuccessful efforts to overlook Chinese women of California, in order to send the Gospel to Eurasian women across the sea, or a missionary to Ningpo, China.

At length there came a stormy day, when the waters of the bay were lashed into angry foam. The sombre little room in the Y. M. C. A. Building, on Sutter street, never seemed so uninviting as when the few brave workers assembled for a special meeting. The work here and in China both had earnest advocates. The hymn, "My faith looks up to Thee" was sung, the 121st Psalm read and a fervent prayer for special direction offered, by one who long since entered into rest. The door opened and a modest worker from Oakland entered. Much

surprise was expressed that she should cross the bay in its disturbed condition. "I thought you might need me, so I came," was her quiet reply. She made the motion: "That we work for the Chinese here, and that all our efforts be directed to the establishment of a Chinese Home in San Francisco." She was needed.

Opposition developed, not only among Chinese men, who knew "the hope of their gains was gone" if their women were converted, but also among Christian people. Three years after organization, at the request of the women, a joint session was held with Synod. After this meeting it was easier to form societies in the churches. "A Mission is the reveille cry of the Society" was the burden of the first annual report. In September, 1874, a flat on Prospect Place was rented at $43 a month, and the following year additional rooms were added, and two Chinese women were received. Evangelistic work was begun in other towns, and everywhere the good news of a safe shelter for oppressed women was quietly published. Industrial meetings were used as a decoy to bring the women of Chinatown under the influence of those who wanted to help them to a better life.

Prospect Place Home becoming crowded, the house at 933 Sacramento Street was purchased for nearly $10,000. These were days of mingled hopes and fears. There was necessity for close financiering. It was a time of danger in Chinatown, and many doors closed because of unjust treatment received by the Chinese, yet, through all the dark clouds, there was clear shining also. Two girls in the Home were baptized and received into the Church. At this time, and after, as the record says, "the Lord had been entreated to send new workers." One came, in every way fitted for the office of president, and for twenty-one years has been our leader and inspiration.

Margaret Culbertson came to the Home as matron in July, 1878. There were ten girls in the Home then. After eighteen years, five hundred had found refuge within its walls, the larger number rescued by her. Many of these women were converted, received to the Mission Church, and are living useful Christian lives. She gave a royal service and was a brave defender of the enslaved Chinese girls. She went to prisons, to steamers, to dens of infamy to bring them out, and, at last, after such suffering as few are called to endure, and within sight of her old home in New York State, was called up higher. Scores of Christian families—mothers and children—rise up and call her blessed.

July 8, 1878, the Occidental School for Chinese children was opened with Mary Baskin for teacher. Twelve were pupils the first year. In five years one hundred and twenty-five had been enrolled. For twenty years this school has stood, and is now educating the second generation. In the record of 1892 it is said, "The school opened with hope and encouragement"—and then the pen was laid down. The teacher sought rest in a Southern city, only to find sweet rest in the arms of a loving Saviour.

Twenty-five years ago only three Chinese homes were open to the missionary; now there are no closed doors. Two women ready to enter the Home, at first; now no month passes without some one seeking its shelter. No Christian families in the beginning; now forty. No children taught outside their homes for years; now one hundred in day schools. The first year, six auxiliary societies with a membership less than a hundred; now three hundred and seventy-eight societies with a constituency of about ten thousand. In 1873 the Treasurer reported $516; now $17,000. Total contributions for twenty-five years, $159,799.37. Twenty-two missionaries have been the Board's representatives in eleven different mission fields, thus forming "a girdle round the earth" of loving missionary service. One foreign missionary on home soil in early years; now fifteen missionaries telling the Gospel story for us in India, China, Africa, Syria, Persia, South America, Korea, Japan, Laos, and among the Chinese in America.

The corner-stone of the present Home, at 920 Sacramento Street, was laid by A'Tsun, a Christian mother. She used the following impressive words: "With strong faith in the redemption of my countrywomen in this land and in China, I lay this corner-stone in the name of Jesus Christ." With the rearing of the present well-appointed structure, a

new impetus was given to all departments of the work.

This quarter of a century is but the beginnings, and the last five years have shown our greatest progress. We have the promises of God ringing down through the corridors of the centuries, "I will give thee the heathen for an inheritance, and the uttermost parts of the earth" for a possession; we may enter the next twenty-five years of mission work with hallelujahs of praise to Him who has washed us, and made us white in the blood of the Lamb.

(*Mrs. I. M.*) *M. D. Condit.*

WOMAN'S FOREIGN MISSIONARY MEETING IN CONNECTION WITH THE GENERAL ASSEMBLY.

AT WINONA, IND., MAY 23D.

Those permitted to be present at this Annual Meeting will long remember it as a peculiar privilege and blessing. Not only was the day one of inspiration because of the union of so many earnest workers; it was also solemn and tender, because of the large number of missionaries present. Mrs. Pratt, one of the Vice-Presidents of the Northwest Board, presided most graciously.

The morning session opened with the hymn, "Christ for the World We Sing," followed by Scripture reading by Mrs. C. R. Hopkins, President of the Southwest Board. After prayer by Mrs. Yeisley, President of the Northern New York Society, Mrs. Wallace, "the sweet singer of the Northwest," sang "In Heavenly Love Abiding." The messages from the annual meetings of our seven Boards were full of encouragement. Mrs. S. S. Gilson of Pittsburgh, in behalf of the Philadelphia Society, brought a twofold message of "gladness" for work accomplished and "enthusiasm" for the work of the coming year. Mrs. Coyle of California reported the silver wedding of the Occidental Board, celebrated with services made emphatic by the presence of girls from the Chinese Home, and women and children gathered from heathen homes in San Francisco. The Southwest Board was represented by Mrs. Neimeyer, and her message was one of rejoicing for advance in all work, especially among the young people. Mrs. Yeisley, speaking for Northern New York, urged a more faithful use of the "Year Book" and the perpetuation of children's Bands. In the absence of any member of the New York Board, the editor of WOMAN'S WORK FOR WOMAN reported its Annual Meeting and emphasized the loyalty of New York women to the Assembly's Board, with which they are closely associated. She also spoke in hearty commendation of the North Pacific Board, no representative of which was present. Mrs. D. B. Wells spoke of the increased offering from the Northwest the past year, and the stirring influence of addresses at Minneapolis, where her host, who went reluctantly to the evening meeting, said at the close that "Mr. Speer might have had his boots if he had asked for them."

Mrs. W. S. Nelson, now at the end of her first furlough from Syria, in a bright, enthusiastic way made us appreciate the Old Testament surroundings which prevail in that country, the difficulties of the Arabic language, the trials and faith of converts, and the inconveniences of traveling there. Miss Rachel Irwin spoke of encouragements in her school of heathen girls in West India, and after an address by Miss Sharp of Fort Wayne on "Money and Missions" the morning session closed with a talk from Miss Ellen C. Parsons on "News *from* the Front" and about carrying it *to* the front, along the line of our societies.

Enthusiasm for missions and patriotism joined hands at the opening of the afternoon session when "Fling Out the Banner," "Star Spangled Banner," and "All Hail the Power of Jesus' Name" were sung most heartily. In "A Missionary's View of the Student Volunteer Movement," Dr. Ewing of India stated two important advantages of the movement: increased knowledge of those whose purpose it is to become missionaries; encouragement to those already on the field because, as the Highlanders came to the relief of Lucknow, young and enthusiastic lives are pledged to come to their aid in the missions. Mrs. Geo. Hays, formerly of Chefoo, China, gave

a glimpse of the everyday life of a missionary in Shantung.

The final "Missionaries' Hour" was perhaps the most precious of all, when we listened to short messages from the lips of twelve who had been upon various fields. Mrs. Rhea introduced them and they were as follows: Dr. and Mrs. Wherry, Miss Irwin, India; "Mother Lane," Mrs. Noyes, Mrs. Wellington White, Mrs. Elterich and three children, China; Mrs. Gifford, Korea; Mrs. Nelson, Syria; Mrs. Van Hook, Miss Medbery, Persia; Rev. Jonathan Wilson, Laos; Mrs. Jeremiassen and three children, Hainan; a Mexican preacher.

In closing, Mr. Wilson sang in the Laos tongue, one of the many hymns he has translated, "God Be With You Till We Meet Again," all joining in the chorus. And, thinking of the waiting souls to whom our missionaries would soon be returning, and the blessed work of those now on the field, we bowed our heads and with hearts very tender prayed earnestly the benediction: "The Lord bless us and keep us; the Lord make His face to shine upon us, and be gracious unto us; the Lord lift up His countenance upon us and give us peace."

Mary Roberts Tooker.

EAST ORANGE, N. J.

BY request, space is given to the questions following, and a list will continue to appear, monthly, *if* sufficient desire for it is expressed by our societies.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

Into how many languages has the Bible been translated? How many languages still remain unwritten? Page 174.

What heathen people first received the Bible, from whom, and when? Page 173.

What was the first Bible printed in America? Date? Quote from dedication. Page 174.

Name recent important translations or revisions of the Scriptures. Page 175.

What native "literature" have Korea or China? Page 176.

How was a church in Brazil founded on a Bible? Page 177.

Give an incident showing the connection between a tract and a church. Page 176.

Name disqualifications for Africa. Page 182.

Who saw fifty Mexicans come out for Christ, and where? Page 184.

Enumerate (tracing on the map) places visited between the Hudson River and Chilpancingo Pages 184, 185.

By what aggravating title did a Moslem wife submit to be called for five years? Page 185.

What made a nurse "speechless," and where? Page 186.

SINCE LAST MONTH.

ARRIVALS:

May 9—At San Francisco, Dr. Van Schoick and family from Shantung, China. Address, Camden, N. J.
Mrs. J. N. Hayes from Soochow, China. Address, Chicago, Ill.

May 16—At San Francisco, Miss Colman from Dehra, India. Address, Lake Forest, Ill.
Miss Mary E. Bailey from Mainpurie, India. Address Peacham, Vt.

May 23—At Vancouver, B. C., Rev. W. J. Drummond from Nanking, China. Address, Clifton Springs, N. Y.

May 23—At New York, Miss Downs from Jalandhar, India. Address, 1651 Fulton Street, Chicago, Ill.
Miss Margaret Given from Jalandhar. Address, 822 Sherwin Avenue, Chicago, Ill.
Mrs. Chas. Forman, Sr., from Lahore, India. Address, Wooster, Ohio.

May 24—At Philadelphia, Mrs. Lingle from Lien Chow, China. Address, Sanitarium, Battle Creek, Mich.
Dr. E. C. Machle and family, from Lien Chow, China.
Mrs. E. W. Thwing from Canton, China. Address, Jersey City, N. J.

May 25—At New York, Miss La Grange from Tripoli, Syria. Address, Union, N. Y.

May 28—At Springfield, Ill., Rev. C. D. Campbell and family from Zitacuaro, Mexico.

June 6—At New York, Rev. G. A. Landes and family from Curityba, Brazil. Address, Gettysburg, Pa.

DEPARTURES:

June 6—From Pittsburgh, Pa., Rev. Wm. Wallace and family, returning to Mexico

June 8—From New York, Rev. W. E. Finley and family, returning to Bahia, Brazil.
Rev. J. B. Rodgers and family, returning to Rio de Janeiro, Brazil.
Miss Williamson, returning to Itaqui, Brazil.

June 8—From San Francisco, Rev. W. B. Boomer and family, returning to Chili.

MARRIAGE:

April 24—At Batanga, Africa, by Rev. W. C. Gault, Miss Louise Babe to Capt. Menkel.

DEATHS:

March 21—At Wei Hien, China. William Dickson Mateer, aged five years and eight months, and April 25, his little sister, Julia Kathleen, aged eighteen months, only children of Rev. Robert and Dr. Madge Mateer.

May 6—At Ani, Simla District, N. India, Rev. M. M. Carleton.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building, Philadelphia. Directors' Meetings will be omitted July, August and September; also the monthly prayer-meetings of July and August.

TOTAL receipts for year ending April 30, 1898	$155.484.73
" number Auxiliary Soc eties	1 555
" " Bands and Sabbath Schools	1,103
S. C. E.	811
Junior and Intermediate	230
Number of missionaries	155

THE *Twenty-eighth Annual Report* of the Society has been sent to each president and to every missionary on our roll. It is a cause for regret that in so many of the blanks the Secretaries' names were omitted, hence the vacant spaces in that office. A glance at the figures given above will indicate the large interests committed to this Society, and the success that has been granted to it during the year just closed. Read the whole story carefully, and resolve to aim for greater and more consecrated work.

WHILST some of our veteran missionaries have entered into the higher service, and others must lay aside active work, it is cause for much gratitude that young, hopeful lives are ready to take their places. Those recently adopted by the Society are:

Miss Jean Tracy, daughter of Rev. and Mrs. Thos. Tracy, who will go to Furrukhabad Mission, and Miss Alice Jones of Ohio, appointed to Lodiana Mission. Happily for us, Miss Jones was passing through Philadelphia on the day of our May prayer meeting. Miss Williamson of Brazil was also there, as well as Miss Wilson, who, with her father, will soon return to Laos.

Fervent petitions were offered that a long and useful service may be granted to each one of these young servants. Let the prayerful and practical sympathy of all our churches follow them.

FOR the July topic, *Christian Literature in Missions*, price 2 cts., is now ready.

THE Society has been the recipient of a handsome *New Map of the World*; the various religions are indicated by different colors, and our mission stations by gold stars. Price of rental, 25 cts. Also from the same generous friend a set of *twelve flags* of the countries in which we have mission stations. Price of rental, 50 cts. per set, or 10 cts. each.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

AS our friends will see, the title page of our Twenty-seventh Annual Report shows that some of our present officers were also officers in the Woman's Board of the Interior, composed of both Presbyterians and Congregationalists, organized in October, 1868—almost thirty years of service. Read the page of "History" and there learn about it and why this is only our twenty seventh Annual Report.

WE hope that our societies will make general use of the Annual Report. It is compiled for them; from it they can get much help and information. Again this year we earnestly ask that each society examine it, especially in reference to its own record. Compare pledges with gifts, in the tabulated statements.

WE are all happy over the results of the year, but to keep abreast we must begin work not next autumn or winter, but now, or else we shall fall behind. The first month's receipts are $400 less than the sum given during May, 1897. Read and study up the facts in regard to our missions, and can you do so without becoming fascinated? then try to give some of your interest and knowledge to others who think mission reading is "so dry."

THE birthdays for this month are: July 1st, Miss Colman of India; 6th, Mrs. C. S. Williams, Mexico; 16th, Mrs. Cunningham, China; 27th, both Mrs. Porter of Japan and Mrs. Doolittle of Syria.

AT the Annual Meeting in Minneapolis, there was great interest manifested in the Symposium on Missionary Finance, and requests were made that some of the papers be printed for general distribution, especially the one on Contingent Fund. If the little Hand Book (price six cents) is consulted, it will be found that on page 44 are some excellent suggestions concerning this subject. Few of our societies seem to realize how much there is of help in this same little Hand Book. Every officer, at least, needs a copy for reference.

From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 816, 156 Fifth Ave.

AT the very time of the Annual Meeting of our Board in New York, Ebenezer Presbyterial Society in Kentucky was holding its Annual Meeting at a little church called "Ebenezer," twelve miles from any railway. This same church was celebrating its centennial, and not the least important event of the occasion was the organization of their first women's missionary society. Cottageville is the name of the little hamlet of seven houses within sight of the old church, and this will probably give a name to the society. Seven delegates from a distance were present, and our friends from Lexington reached their destination after nearly a day's journey, including the delays. They were most warmly welcomed and greatly enjoyed the expedition, which occupied four days. Our correspondent remarks: "When we went to our meeting we walked one third of a mile and crossed a creek on stepping-stones until we reached a skiff. Into this small, shaking boat we stepped and, very circumspectly balancing ourselves, we walked the length of the boat with a gentleman at each end holding it steady. Stepping out we found ourselves on the dry stones in the wide empty bed of the creek." When they returned in the afternoon the rain which had fallen in the interval made it needful to ford the stream with a buggy. I am sure a warm greeting and welcome arises in all our hearts for the new missionary society in this ancient church. We trust it may be the means of inspiring new life and opening wide vistas of glorious oppor-

tunity to the dwellers in this quiet country. Let them remember that many of the best gifts ever bestowed upon this world have come from secluded country homes.

WE would suggest to all our auxiliaries the value of the pledge card and envelope system of gathering funds for our work. In some cases their use has greatly increased the offerings. Monthly or quarterly envelopes have made the giving easier for many, and greatly added to the convenience of treasurers by insuring contributions sent systematically through the year, at regular periods. By providing postage, the cards and monthly envelopes can be obtained from Room 818, 156 Fifth Ave.

EVERY member of every auxiliary society should have received, by this time, a copy of the appeal for medical missions which has again been made the object of our special thought for the vacation time. Will not each woman carefully read this leaflet and prayerfully place her gift in the accompanying envelope and hand it at once to her treasurer? Will not the twenty thousand women in our Board send a handsome sum this year, without interfering with regular pledges, for this very important branch of Christian work among our sisters?

IN the year 1896–97 our receipts from legacies were nearly $16,000 more than in 1897–98. If this fact is taken into account, it will be seen that, from other sources, there was a gain in 1897–98 of more than $7,000. About $2,000 of this was given for the debt. We have no such incubus for the year just begun; let us show our thankfulness by giving at least an equal sum for an *advance in aggressive work.*

THE first offering from the Evening Branch of the missionary society recently organized in University Place Church, New York, is an organ for the chapel in Chiningchow, China. The organ was on exhibition at the May meeting of the society and they christened it by singing "My country, 'tis of thee," to its accompaniment. A prayer was offered that this gift might be blessed and the tones of this organ be the means of attracting many to hear the message of salvation.

From Northern New York.

WE trust that the Reports, which before this should have been received by all the auxiliaries, will be carefully read and compared with those of last year. It is specially desired that there be a careful perusal of the Treasurer's report. We trust the societies which find that they were behind this year will immediately take steps to remedy this for the coming year. Now, not next March, is the time to carefully and prayerfully plan for an increase of receipts.

ALL will heartily rejoice that the debt of the Board of Foreign Missions is a thing of the past. Let us manifest our thankfulness, by greater fidelity to the cause and more faithfulness in the use of the means the Lord has given us for the promotion of His kingdom in the earth.

WE would call attention of the Auxiliaries, Bands and Y. P. S. C. E. to the change in the leaflet committee. Those desiring information in regard to leaflets and mite boxes can address Miss Sarah Freeman, 54 Second street, Troy, N. Y.

BEFORE this is read Mr. Rodgers will have sailed for Brazil. We feel assured that not only the S. C. E., whose representative he is, but all the societies, will follow him with their prayers as he returns to his work.

From St. Louis.

Meetings at 1516 Locust street, Room 21, the first and third Tuesdays of each month. Visitors welcome. Leaflets and missionary literature obtained by sending to the above number.

THE newest movement in the Board of the Southwest, and the principal one since Annual Meeting, is that of taking preliminary steps to put in operation a plan for a "Traveling Missionary Library." The intention is to have as many cases of books as there are presbyteries in the territory of the Board, twenty-two in all, and it is hoped that in the course of the year many of the missionary, Jr. C. E. and Senior C. E. Societies will have the opportunity of becoming better informed in regard to missionary work. The details are being perfected, and it is expected that the plan will be in full operation by Fall. Any societies desiring further information may address the Secretary of Literature, who is Chairman of the Committee for Traveling Library, Mrs. H. F. Williams, 1516 Locust street.

MISS MARY PALMER, formerly of Kanazawa, Japan, has had a very lame hand and not been able to write often to her friends, but by much economy she has succeeded in getting a typewriter, and we shall hope to hear from her often now. At present she is in Yamaguchi doing evangelistic work (and being blessed in it) as well as the school work.

CHEERFUL news comes from Miss Hattie Ghormley, who is able to be in her field again (Chieng Mai), though not fully recovered from nervous prostration.

MISS MELTON closed a three months' tour of Kansas as follows: "Meetings held, 58; churches visited, 19; time spent, 40 days; miles traveled, 1,000; collections, $145.10." A heroic tour of hard work, and God will bless such faithful service and testimony.

MISS FLEMING, having finished her medical course in Chicago, hopes to sail in August for Ichowfu, China.

From San Francisco.

Meetings at 10 A.M. each Monday, at 920 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

THE Executive Committee was in session Monday, May 16th, and made final arrangements for printing our Twenty-fifth Annual Report. We trust this Report, when it reaches your Society through your Secretary, will be read and studied. Compare this year's Report of *your* church with that of last year and see if there is a gain. Compare your Report with that of other societies—perchance a church smaller than yours, but whose missionary society contributes more than yours—and determine that you, at least, will do all you can to increase interest in missions, to induce new members to

join your society, to give more, to get new subscriptions for WOMAN'S WORK FOR WOMAN. *Now* is a good time to begin, even if it is vacation time.

GREAT rejoicing was felt by members of Executive Committee when a letter was read from New York announcing that there was no longer a debt on the Foreign Missions Board, and prayers of thanksgiving were offered.

THE second edition of the life of Dr. A. C. Good is published We rejoice that it has met with the success it deserves. No Sabbath-school can afford not to have "A Life for Africa" in its library, and it would be a help and inspiration to any household. Mrs. Pinney, 920 Sacramento St., can supply you with a copy.

LETTERS have been received from Miss Russell, Miss Wambold, Mrs. Hoskins, Mrs. Vinton and Mrs. Fulton. Societies wishing copies of these or any missionary's letters will please correspond with Mrs. D V. Horsborough, 920 Sacramento St.

From Portland, Oregon.

Meetings on first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE Annual Report of the Board is ready for distribution and should speedily be in the hands of members of auxiliaries. Those who could not attend Annual Meeting will find an early reading of its pages full of interest and as a reference book it may be useful all the year through. A little more promptness in transmitting reports to secretaries and a little more care in preparation of manuscripts for printing would insure an earlier publication of the Report which is much to be desired. In the report of the Recording Secretary, and also in that of the Chinese Woman's Home Committee, important points may be noted, demanding immediate attention, and many "pointers" gained from the presentation by every officer of the year's work. Send for Report to Secretary of Literature, Mrs. M. R. Andrews, corner West Park and Main, Portland. Postage, 2 cts.

SINCE Annual Meeting we have enjoyed a visit from Miss M. E. Bailey, Miss J. L. Colman and Miss L. E. Dietrich, missionaries from India, the first two ladies under the Presbyterian Board, the latter under the Woman's Union Society, headquarters at New York.

The party had returned to America by way of China and Japan, in which countries they had visited mission stations and gained much pleasure and profit by insight into the work of others. They recounted their experiences and shared some of their knowledge with a large audience on Sabbath afternoon at the First Church. It seems selfish to ask these fatigued friends to continue their labors here, yet whose prayers will not be deepened and generous impulses stirred to action hearing their earnest words.

It was especially pleasant to have tidings brought from Dr. Maud Allen, and such a description of the heroism of her work as she herself never gives. A large number of C. E.'s were present.

MONTHLY prayer-meeting of the Board for May was opened by Mrs. E. T. Allen, formerly missionary in Persia. Although all recognize that we can claim no perfection except through "the Lord our Righteousness," it was affectionately urged that often in our work we fail because of half-heartedness and cherished, half-recognized sins, which we should search for and give up, before God will own and bless our work. Many earnest prayers followed that our heavenly Father will disclose to us just what hinders success, and help each life to be made a vessel fit for the Master's use.

OUR secretary for women's societies is like an expert mechanical engineer. Her trained ear instantly detects the least jar or weakening in the running of machinery when to the unobservant listener all seems smooth and perfect. Just now she begins to detect a weakening. The "worst half year" is at hand. The enthusiasm of annual meetings is dying away, and workers are apt to let important things slip through their fingers. But now, says the secretary engineer, is the time for watchfulness, to keep all parts of the work well balanced—all leveled *up*, not down.

ALSO, remember the contingent fund.

NEW AUXILIARIES AND YOUNG PEOPLE'S SOCIETIES.

COLORADO
Antonita (Mexican Society).
Pueblo, 1st Ch., Loani Bd.
C. E.—Black Hawk; Boulder; Brush; Canon City (Sr. and Jr.); Denver, Central Ch. (Sr. and Jr.), 23d Ave. Ch. (Jr.), Hyde Park Ch., Westm'r Ch.; Florence; Ft. Collins; Ft. Morgan (Jr.); Leadville (Jr.); Rawlins; Salida (Sr. and Jr.); Silver Cliff; Wray.

IDAHO.
Boise, 2d Ch.
Nampa.

ILLINOIS.
Ava.
Bridgeport, Light Bearers.
Bloomington, 2d Ch., Helping Hands.
" " Westm'r Bd.
Chicago, Avondale Ch., Annie Montgomery Soc'y.
East St. Louis, Bd.
Hillsboro, Waveland Ch. (reorg.).
Homer (reorg.).
Kirkwood, Y. L.
Peoria, Westm'r Ch.
" " Bd.
Savanna.
C. E.—Ava (Jr.); Baldwin; Belleville; Brighton; Carrollton; Challicombe, Spring Cove Ch.; East St. Louis; Greenfield; Greenville (Jr.); Litchfield; Reno, Bethel Ch. (Jr.); Rockwood, Ebenezer Ch.; Sparta; Trenton, Sugar Creek Ch.; Virden.

INDIANA.
Hebron (reorg.).
Indianapolis, Olive St. Ch.
Reeser Mills, Sugar Creek Ch. (reorg.).
Rockfield, Rock Creek Ch.
Romney, Busy Bees.
Rossville.
South Bend, Westm'r Ch.

IOWA.
Anderson.
Arcadia.
Bloomfield, Bd.
Cascade.
Chequest.
Clarence, Bd.
Keokuk, 2d Ch.
Pocahontas.
Volga.

KENTUCKY.
Cottageville.

MICHIGAN.
Bay City, Mem'l Ch.
Brighton, Y.P.S.
Buchanan.
Deerfield.
Menominee, Sunshine Bd.
Unadilla.
West Bay City, Covenant Ch.

MINNESOTA.
Alden.
Caledonia.
Hastings, Busy Bees.
Maple Plain, Willing Workers.
Minneapolis, 1st Ch., Willing Workers.
" 5th Ch., Wide Awake Bd.
" Stewart Mem'l, Mary Bradford Bd.
Oscada, Aux Sable Ch.

NEBRASKA.
Benedict.
Florence.
Graham.
Utica.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from April 1, 1898.

[PRESBYTERIES IN SMALL CAPITALS.] * Indicates Thank Offering. † Debt of Board.

ATHENS.—Amesville, 8, S.C.E., 6; Athens, 28.56, S.C.E., 17.41, S.C.E. Jr., 8; Barlow, 12.66, S.C.E., 1; Beech Grove, S.C.E., 5; Berea, 12; Bristol, 9.55; Carthage, 5, Cheshire, 6.61; Gallipolis, 24.25, S.C.E., 7.50, S.C.E. Jr., 75 cts.; Guysville, 4.12, Bd., 29 cts., S.C.E., 1.25; Logan, 41, S.C.E., 11, S.C.E. Jr., 3.50; Marietta, 59.31, S.C.E., 10; Middleport, 16.84, S.C. E., 10, S.C.E. Jr., 5; Nelsonville, 11.13; New Matamoras, 15.85, S.C.E., 5; New Plymouth, 31.14, I Will Try Bd., 6, S. C.E., 5; Pomeroy, 13.60, S.C.E., 15, S.C.E. Jr., 2.50; Tupper's Plains, 3.75; Warren, 5.60, S.C.E., 3. 432.17

BUTLER.—Allegheny, 3.30; Cheerful Workers, 1.70; Amity, 6, S.C.E., 10; Buffalo, 9, Willing Workers, 5; Butler, 1st, 14.40, Y.W.S., 5.40, Y.W. Club, 40, S.C.E., 55; Butler, 2d, 10.78, Y. W.S., 3 87, S.C.E., 10; Centreville, 13.65, McCauley Bd., 2, S.C.E., 13; Concord, 19, S.C.E., 17; Crestview, 10; Grove City, 76.92, S.C.E., 84, S.C.E. Jr., 4.58; Harlansburg, 30; Harrisville, 20, Martinsburg, 45, S.C.E., 5; Middlesex, 31; Millbrook, 10; Mt. Nebo, 3, S.C.E., 5; Muddy Creek, 42, Morning Star Bd., 1, S.C.E., 10; North Liberty, 7.25, Workers for Jesus, 2.60, S.C.E., 10.75; North Washington, 14.94, S.C.E., 5; Petrolia, 15; Pleasant Valley, 10; Portersville, 12.58, S.C. E., 10; Prospect, 5; Scrub Grass, 23; Summit, 8.30; Unionville, 12; Westminster, 9; W. Sunbury, Busy Bees, 7; Zelienople, 38, S.C.E., 40. 857.02

CINCINNATI.—Batavia, S.C.E., 5; Bethel, 1, Willing Workers, 1.35; Cincinnati, 1st (†6), 27.60, Golden Circle, 19.76, King's Messengers (†3.75), 14.95, Lights for Darkness (†25), 61, S.C.E., 10; 2d Ch. (†13.07), 320 20, Y.L.S., 16.08, Y.P.S. (†2.86), 8.15, Wide Awake Bd. (†2.20), 21.20, S.S., 16; 3d Ch. (†13.50), 56.13, S.C.E., 20; 5th Ch., 10.41, S.C.E. Jr., 2, Primary Cl., 1; 6th Ch., 6.07, Pearl Gatherers, 9; 7th Ch. (†25), 85.25, S.S., 25; Avondale (†50), 139.12, S.S., 50; Special Gift, †50; Central (†12), 74.25, S.S., 10, S.C.E. (†15), 24.45, Young Girls' Bd., 2.25; Clifton (†12), 87; Knox, 1.76; Mohawk, 40.58, Hope Bd., 3 04, Boys' Brigade 3.57, Buds of Promise, 1.94; Mt. Auburn (†62.58), 201.28, S.S. 24, S.C.E. (†10), 14 50, S.C. E. Jr., 2; Clifford Chapel, 1; North, 31.16, Thompson Mem. Bd., 34.65, Willing Workers (†1.50), 7.50, S.S., 10, S.C.E., 3 01; Poplar St., Shining Lights, 12, S.C.E., 10, S.C.E. Jr., 1; Sabbath Day, 58.30; Walnut Hills (†10.75), 130.50, Acorn Bd., 13.50, Army of Peace, 4, Fullerton Bd., 36 50, Humphrey Bd., 22, S.S., 10, Primary Cl., 10, Hayward Bd., 19.65; Westm'r (†7.75), 31.75; Cleves and Berea, 8.47; College Hill, 56, Y.P.S., 6 50, S.C.E. Jr., 5; Delhi, 39.58, S.S., 12.50, S.C.E., 12.50, S.C.E. Jr., 8; Elmwood Place, 1; Glendale, 53.75, S.C. E., 27, Earnest Workers, 20; Harrison, 14.65; Hartwell, 21.05, S.C.E., 16; Lebanon (†8), 98, S.C.E., 20; Linwood, 11 50, Calvary Workers, 10, S.C.E. Jr., 1; Loveland, 23.50; Madeira, S.C.E., 3.95; Madisonville, 6; Mason, 3.25; Montgomery, 15.75, S.C.E., 6, S.C.E. Jr., 1.62; Morrow, 31.69; New Richmond, 11.53, Mites, 3.25; Norwood (†5), 26.40, S.C.E. Jr., 3; Pleasant Ridge (†7.25), 26.95, S.C.E., 3; Reading and Lockland, 5; Silverton, S.C.E., 4; Springdale, 18.70; Venice, 2, S.S., 8.30; Westwood (†2), 36.56, S.C.E., 10; Wyoming (†1), 72.35, Y.L. S., 42.10, Little Sunbeams, 4, Little Women, 3; A Friend, 4.10; A Friend, 20; Mrs. Wm. Nelson, 5. 2,765.75

CLARION.—Academia (†19), 26.90, S.C.E., 4.35; Beechwoods (†12), 74.75, Bd., 24.13; Brockwayville, 19.83, Always Ready Bd., 30.36, S.C.E., 4.43; Brookville, 76.15, Y.L.B., 75; Callensburg, 17, S.C.E., 10; Clarion, 45, S.C.E., 7; Du Bois, 50; Edenburg, 20.15, Mayflowers Sr., 11.50, Mayflowers Jr., 4; Emlenton, 31.90; Greenville, 35, Children's Bd., 6; Johnsonburg, 6.45, S.C.E., 2; Licking (†12), 30; Mt Tabor, 7; New Bethlehem, *4 25, Y.L.B., 22.95, New Rehoboth, †3.20; Oak Grove, 10; Oil City, 20, 34, Westm'r Bd., 30, S.C.E., 8, S.S. 13; Penfield, 9, Do Your Best Bd., 2.37; Pisgah, 36, Westm'r Bd., 5; Reynoldsville, 25; Richardsville, 5; Richland (†4), 11.50; Scotch Hill, 4.75; Shiloh, 2, S.C.E., 1; Sugar Hill (†7), 30.55; Tionesta, 50; Troy, 10; Wilcox, 10. 936.67

DAYTON.—Bath, 2.10; Bethel, 1; Blue Ball, 14.40; Camden, 6; Clifton, 19.53, Y.L.B., 30; Collinsville, 12; Dayton, 1st, 125, Y.L.B., 35; 3d St., 176.60, Y.L.B., 123.75; 4th Ch., 41; Mem'l, 25, Y.L.B., 55, Earnest Workers, 8.50, Golden Rule Bd., 10.30, S.C.E. Jr., 7.50; Park, 40 50; Riverdale, 2, S.C.E. Jr., 5; Wayne Ave., 2.25; Fletcher, 2; Franklin, 10; Gettysburg, Willing Workers, 1; Greenville, 21.49; Hamilton, Westm'r, 45; Middletown, 66.88; Monroe, 1.50; New Carlisle, 18, S.S., 1.23; New Jersey, 7.41; Oxford, 48; Oxford Fem. Sem., 30; Piqua, 122, S.S., 1, S.C.E. Jr., 3; Seven Mile, 11.15; Somerville, 6.34; S. Charleston, 5.50; Springfield, 1st, 137, Y. L.C., 9.50, Jesus' Lambs, 25, S.S., 25, Proudfit Bd., 6; 2d Ch. (†5), 165.35, Y.L.B., 68, S.C.E. Jr., 5; 3d Ch., 33.11; Troy, 51, Mrs. S. R. Drury, 10, "2d Soc.," 38.50, Mrs. J. Drury, 10, Herron Bd., 6; Washington, 6; Xenia, 62.63, Conversazione, 19, S.S., 20.86; Yellow Springs, 6.63. 1,845 41

ERIE.—Atlantic, 5.18; Belle Valley, 15, S.C.E., 5; Bradford, 58.20, Silver Links, 25, S.C.E., 45; Cambridge Springs, 10, S.C.E., 10, S.C.E. Jr., 5; Cochranton, 20; Conneautville, 17.46, S.C.E., 10; Corry, 25; East Green, 3; Edinboro', 10.67, Ella J. Reeder Bd., 12.85, S.C.E., 5; Erie, 1st, 172.75, S.C.E., 50, S.C.E. Jr., 31.50, L.L. Bearers, 4; Cent'l, Y.L.S., 56.26, S.C. E., 2.50; Chestnut St., 37.45; Park, 277.35, S.C.E., 16 25; Fairfield, 10, Fairview, 16, Franklin, 185.80, Y.L.S., 31.61, Jewels, 11.75, Olive Branches, 10.42, S.C.E., 20; Fredonia, 6 88; Garland, 10; Georgetown, 5, S.C.E., 1; Girard, 23.26; Gravel Run, 4; Greenville, 107.79; Hadley, 9.70, S.C.E., 5; Harbor Creek, 7.27; Jamestown, 30.36, S.C.E., 12; Irvineton, S.C.E., 5; Kerr Hill, 50; Meadville, 1st, 25 15, Y.L.S., 52, Class 6, 3, Kate Reynolds Bd., 5, S.C.E., 2.50; Meadville, Central, 38.80, Y.P.S., 10, S.C.E., 10, S.C.E. Jr., 5; Mercer, 1st, 26.48, Y.L.S., 25, S.C.E., 10; 2d, 77.29, Y.P.B., 35, L.L.B., Sr., 10, Do-What-You-Can, 15; Mill Village, 4.41, S.C.E., 5; New Lebanon, 5; North Clarendon, 3.88; North East, 79.43, Y.P.B., 61.11, S.C.E., 11.25, Do-What-You-Can Bd., 19, L.L. B., 50 cts.; North Warren, S.C.E., 5; Oil City, 1st, 99.51, Y. L.S., 58, S.C.E. Jr., 10; Pleasantville, 15.03; Sandy Lake, 8.58; Springfield, 15.08, S.C.E., 2.50; Stoneboro', 12; Sugar Creek, 18.65; Sunville, 7; Tidioute, 63.05, S.C.E., 15, S.C.E. Jr., 11; Titusville, 405.05, Y.L.B., 216.36, Alexander, 25, Kindergarten, 5, S.C.E., 75, S.C.E. Jr., 8; Union City, 57.75; Utica, 12.66, S.C.E., 2.50; Warren, S.C.E., 25; Waterford, 24.25, Mrs. Wishart, 5; Wattsburg, 7.27, S.C.E., 2; Westm'r, S.C.E., 5. 2,282.68

KNOX.—Macon, Washington St., 1.00

MAHONING.—Alliance, 48, Y.W.S., 20, S.C.E. Jr., 5; Brookfield, S.C.E. Jr., 3; Canfield, 25; Canton, 1st, 32.60, Gleaners, 8, S.C.E., 9.50; Calvary, 37.45; Champion, 8; Clarkson, 14.50; Columbiana, 7.70; Concord, S.C.E., 7; East Palestine, 12.19; Ellsworth, 17; Hickory, 2; Hubbard, 20; Kinsman, 13, Y.L. S., 24, C. and P., 16.50; Lisbon, 63.30; Lowell, 5; Massillon, 37; Middle Sandy, 14; Mineral Ridge, 10, Williard Bd., 8, S. C.E. Jr., 3; Niles, 18, S.C.E., 5; North Benton, 18; North Jackson, 11; Petersburg, 15, S.C.E., 5; Poland, 15, Y.L.S., 25, S.C.E., 4.54; Salem, 47.22, S.C.E., 12, S.C.E. Jr., 8.50; Vienna, S.C.E., 1.75; Warren, 25, S.C.E., 10; Youngstown, 1st, 61.88, Y.W.S., 128.38, S.C.E., 5; Westm'r, 42.08, S.C.E., 56.75. 1,009.09

PARKERSBURG.—Charleston, 9.40, S.C.E., †3.50; Gratton, 5, S.C.E., †2.50, Primary Sch., 10; Parkersburg, Buds of Promise, 33, 63 10

PHILADELPHIA.—1st Ch., add'l, 1, Albert Barnes Bd., 124.50, George D. Baker Bd., 54.29, S.S., 80, S.C.E. Jr., 5; 2d Ch., add'l, 12.05; 3d, Old Pine St., Buds of Promise, 30, May Blossoms, 15, Willing Circle, 30; 4th Ch., 32.25; 10th, W. Spruce St., S.C.E., 10, S.C.E. Jr., 25; Arch St., Y.P.S., 56.10, Carrier Doves, 15.05, Joy Bells, 41.50, S.C.E., 21.11, S.C.E. Jr., 10.35; Beacon, 12.50, D. Livingstone Bd., 8.60, Lucy Robbins S.C.E. Jr., 8.20; Bethany, 75; Bethesda, Anna M. Eva Bd., 90; Bethlehem, 203.33, S.S., 15, Class No. 12, 7, Spring Violets, 6.50, Y.P. Ass'n (†9), 35; Calvary, add'l, 113.85, Pence and Prayer Bd., 12.47; Central, 83.75, Laughlin Bd., 41, Hope, 51.57, Girls', 25, S.C.E., 25; Chambers Wylie (A Lady, 5), 117.27, Little Women, 19.05, Mrs. Jackson's Cl., 2; Cohocksink, 132, Wm. Greenough Bd., 22.50; Covenant, S.C.E., 5; Emanuel, S.C.E. Jr. (†10), 35; Green Hill, 30.50; Harper Mem'l, 30; Hebron, S.C.E., 10.45; Hollond (†12), 62; Hope, Bd., 25; Kensington, 1st, 55, S.C.E., 35; McDowell Mem'l, 50.58; Mem'l, 70, Matchmore Bd., 5; Mem'l Chapel, 7, Livingstone, 11.15; North, Light Bearers, 10; N. Broad St., Faraday-Field Bd., 75; Northminster, 98; North 10th, S.C.E., 25; Olivet, 75, Graham Bd., 9, Jesus' Lambs, 20, S.C.E., †5; Oxford, 300, Guthrie Bd., 50, Y.L.B., 100, S.S., 50, S.C.E., 125, S.C.E. Jr., 30, F. T. Robbins Bd., 60; Patterson Mem'l, S.S., 40; Princeton, Day Dawn, 7, Fullerton, 30, Boys' Brigade, 30, Lookout Bd., 21.25, Mary Henry, 5, Princeton, 6.50, S.C.E. Jr., 5; South, Y.P.S., 30, Cheerful Givers, 20; Southwestern, 25, S.C.E., 8.50; Tabernacle (†5), 25 43; Tabor, 110, Little Helpers, 28, Messengers of Light, 22; Temple, Young Men's Bd., 37.50, S.C.E., 20; Tioga (†21.11), 92.26, Little Givers, 10, Seek and Love, 3.75; Trinity, 3.16, McCutcheon Bd., 15; Union, 69, S.C.E., 18; Walnut St., 463, Whatsoever Bd., 10, Girls' Bd., 20; W. Green St., 76 75, King's Daughters, 1, L. L B., 10, S.S., 4.75, S.C.E., 3; West Hope, 36.50, Berean Bd., 20.55; Westm'r, S.C.E., 12; West Park, 5.35, Y.P.S., 5; Woodland, †30, Woodland Bd., 15.48, Nelson Bd., 10, Boys', 4.21, Boys' Brigade, 1.25; Int. on deposits, 11.22; Mrs. E. L. Linnard, 100. 4,705.22

PITTSBURGH AND ALLEG., COM.—Allegheny, 1st, 141.47, Earnest Workers, 50, Gleaners, 31.04; 2d Ch., 22.63, S.C.E., 3, S.C.E. Jr., 2, S.S., 21; Central, 80 89; 1st German, Y.L.S., 9 25, Friendship Bd., 3, Good Will Workers, 3; McClure Ave., 25, S.S., 25; North, 202 30, Hodge Bd., 100; Providence, 40; Westm'r, 21.35, S.C.E., 10; Bakerstown, 30; Beaver, 75, Sunbeams, 22.50, S.C.E., 20; Bellevue, 86.10, Whatsoever, 21.65, S.C.E. Jr., 3.25; Bethany, 53.80; Bethlehem, 7; Bridgewater, 30, S.S., 8; Canonsburg, 1st, 35.40, Maytlower Bd., 11.63; Central, 37; Chartiers, 5, Bd., 18.57, S.C.E., 6; Clifton, 7.78; Crafton, 18.11, Cheerful Workers, 15, S.C.E., 6.49; Edgewood, 84.26, Dickinson Bd., 38, S.C.E. Jr., 11; Emsworth, 26, Little Branches, 9.55; Evans City, 12.40; Freedom, 7.50, S.C.E., 5; Glenfield, 17; Gleushaw, 48.50, Hannah Shaw Bd., 2 15, S.C.E., 4.25; Hilland, 50; Hoboken, 10; Homestead, 31, S.C.E., 33.67; Industry, 7.25; Idlewood, Y.L.S., 16.78, Bartz Bd., 5; Lebanon, S.C.E., 19; Leetsdale, 5; McKee's Rocks, 6.25, L.L.B., 5; Mansfield, 30, Millvale, 20; Monaca, 7; Monongahela (†41.10), 108.99, L.L. Bearers, 4.25; Mt. Car-

med, 15, Mt. Pisgah, 58; Natrona, 17.50; New Salem, 5; Oakdale, 20.67; Oakmont, 26.20; Pine Creek, 8.75; Pittsburgh, 1st, 584.89; 2d Ch., 73.48, In Mem. Mrs. McFarlane, 25; 3d Ch., 72.30; 4th Ch., 47.25, S.C.E., 5, S.C.E. Jr., 15; 6th Ch., 75; Bellefield, 63.05, King's Daughters (+5), 20, Busy Bees, 20, S.C.E. (+6.10), 21.10; Central, 37; East Liberty, add'l, 60.25, Buds of Promise, 77.59, Fidelis Bd., 8, Boys' Brigade, 2d, 3.15; East End, 27, E.R. Bd., 10; 43d St., 15.88, Y.P.S., 10, Ezri Bd., 7; Hazlewood, 18.38; Highland, 10.87; Herron Ave., 8.75; Homewood Ave., 4.56, Jewels, 3, S.C.E., 6.25; Lawrenceville, 105, Linn Bd., 50, S.C.E., 10, S.C.E. Jr., 2; McCandless Ave., 3.75; Mt. Washington, 5; Park Ave., 40.25, Gleaners, 41.90, Pansy Bd., 24.74, Chalfant Bd., 15.83, Sunbeams, 1.07, L.L. Bearers, 5, Class 26, 5; Point Breeze, 91, Wooldredge Bd., 45, Willing Workers, 60, S.C.E., 25; Shady Side, 105, Benevolent Workers, 30, S.C.E., 10, Nassau, College Bd., 50; South Side, 50; Tabernacle, 26.20, Girls' Bd., 3.68, L.L. Bearers, 1; Raccoon, 64.75; Sewickley, 61.54; Sharpsburg, 36.20, Helpers, 3, Y.L.S., 38.39, S.C.E., 8; Springdale, Sentinels, 5; Swissvale, 100, Fisher Bd., 40; Tarentum, 36.68, Bd., 21, S.C.E., 10; Van Port, 5; Wilkinsburg, Aux. aud Bds., 95.70, S.C.E., 18; Y.P. Branch, 14.75, 4,792.41

St. Clairsville.—Bannock, 6.75; Barnesville, 13.13, Westm'r League, 18.37; Bellaire, 1st, 40, S.C.E., 5; 2d Ch., 24; Bethel, 10; Buffalo, 34.60, Annie Dale Bd., 2.76; Cadiz, 209, Earnest Workers, 61.15, S.C.E., 37.50, S.C.E. Jr., 25; Caldwell, 12; Cambridge, 63.73; Coal Brook, Y.L.B., 3.25; Concord, 48.18, Crab Apple, 12.09, Gleaners, 18.45, S.C.E., 4.47; Farmington, 7.10; Freeport, 13, Golden Links, 1.08; Kirkwood, 59, Azalea Bd., 29.71, S.C.E., 1, S.C.E. Jr., 2.05; Lore City, 18; Martin's Ferry, 90.33, Lilies of the Valley, 17.75, Chalfant Bd., 11.56; Morristown, 8.25; Mt. Pleasant, 36.68, King's Messengers, 27, Gleaners, 13, S.C.E., 3.09, S.C.E. Jr., 5.60; New Athens, 25, Y.L.B., 15; Pleasant Valley, 26.15; Powhatan, S.C.E., 5; Rock Hill, 6.35, S.C.E., 5; St. Clairsville, 36, S.C.E., 19; Scotch Ridge, 11; Short Creek, 12; Washington, 24.85; West Brooklyn, 5; Pres. Soc. for Sys. obj., 22.35, 1,206.33

Steubenville.—Beech Spring, 5; Bethel, 21.73, Gleaners, 8; Bethesda, 10; Brilliant, 16.65; Buchanan, 35.74, Corbet Bd., 13.99; Carrollton (+25), 65; Corinth, 27.25; Cross Creek, 27.50; Dell Roy, Y.P.B., 4.50; Dennison, 23, Willing Hands, 12; E. Liverpool, 1st, 195, Y.L.B., 26, Buds of Promise, 30; 2d Ch., 24; Harlem, 10.50; Hopedale, 32; Island Creek, 38; Kilgore, 13; Long's Run, 13, S.C.E., 5; Monroeville, 20, Brigade, 8; Newcomerstown, A Lady, 3.25; New Cumberland, 2.50, A Lady, 5; New Hagerstown, 7.35, Ever Faithful Bd., 3; New Philadelphia, 1; Oak Ridge, 12, Y.L.B., 4.30; Potter Chapel, 3; Richmond, 5.05; Ridge, 18.50, Oasis Bd., 4; Salineville, 21; Scio, 31.12, Willing Workers, 9; Smithfield, Willing Workers, 6.75; Steubenville, 1st, 31, Y.L.B., 51; 2d Ch., 114.14, Y.L.B., 57, S.C.E. Jr., 5; 3d Ch., 31, Whatsoever Bd., 9, S.C.E., 7.50; Still Fork, 5.40; Toronto, 15; Two Ridges, 18.10; Uhrichsville, 50, Heart and Hand Bd., 28; Waynesburg, 7.65; Wellsville, 1st, 133.12; 2d Ch., 12.70; W. Lafayette, A Lady, 10.10; Yellow Creek, 65.27, Wayside Gleaners, 1.55, 1,471.21

Washington City.—New York Ave., Youth's Soc., 7.50

Wellsboro'.—Austin, 4.50, S.C.E., 1, S.C.E. Jr., 2.50; Mansfield, 6.71; Tioga, 1.29, 16.00

West Jersey.—Atlantic City, 20.75, S.C.E. Jr., 7; Blackwood, 50, S.C.E., 10; Bridgeton, 1st, 52.06, Primrose Club, 25; 2d Ch., 99; West, 97, Y.L.B., 19; Irving Ave., 1; Camden, 1st., 59.19, S.C.E., 5; 2d Ch., Old Chapel Bd., 25; Calvary, 8.25; Grace, S.C.E., 5; Cape May, 30, S.C.E., 13.40; Cedarville, 14; Clayton, 25, S.C.E., 10, S.C.E. Jr., 3; Cold Spring, 15, S.C.E., 7.25; Deerfield, 50; Glassboro', 12; Gloucester, 25; Greenwich, 65, Y.W.B., 5.42; Hammonton, 7; May's Landing, 8.50; Millville, 11.50, S.C.E., 5; Merchantville, 12.84; Pittsgrove, 32.06, Golden Links, 32, Earnest Workers, 25, Y.L.B., 45; Salem, 55.50, Young Gleaners, 27.75, S.C.E., 2.55; Vineland, 8.30; Wenonah, Forget-Me-Not Bd., 75; Williamstown, S.C.E., 5, S.C.E. Jr., 4; Woodstown, 24.36, S.C.E., 10.64, 1,243.78

Westminster.—Bellevue, 28, S.C.E., 6.50; Cedar Grove, 4.63; Centre, 75; Chanceford, S.C.E., 2.25; Columbia, 120, S.C.E., 12.50; Hopewell, 17; Lancaster, 35; Leacock, 15, Lucy Leaman Bd., 18.40, Dr. Timlow Bd., 5.30; Little Britain, 12.50; Marietta, 45.17, S.C.E., 17.41; New Harmony, 15, S.C.E. (+10), 19.50; Pequea, 53.10; Slate Ridge, 16.20; Slateville, 45.50; Stewartstown, 44; Union, 33, S.C.E., 10; Wrightsville (+10), 17; York, 1st, 240, S.C.E., 51.50; Calvary, L.L. Bearers, 7.46; Westminster, 27, S.C.E., 4, 997.42

Wooster.—Apple Creek, 4.50; Ashland, 27.63; Bellville, 11; Bethel, 2; Canal Fulton, 14; Congress, 25; Creston, 26.37; Fredericksburg, 38.23, Margaretta Bd., 9.60; Hayesville, 27; Hopewell, 6, Holcomb Bd., 2.70; Jackson, 27; Lexington, 10.75; Londonville, 17.65, S.C.E., 2; Mansfield, 61.28, S.C.E., 30; Millersburg, 23; Nashville, 10; Orange, King's Daughters, 26; Orrville, 9, Anna Shields Bd., 11.50; Perrysville, 3.57; Plymouth, 15.60; Savannah, 14, Pearl Seekers, 15, S.C.E., 11.25; Shreve, 36.06; Wayne, 34.17; West Salem, 14.60; Wooster, 1st, 132.01; Westm'r, 98.50, Y.L.S., 23.25, Coan Bd., 16.25, Acorn Bd., 6, Myers Mem'l, 30, 872.47

Yadkin.—Allen's Temple, Bd., 1.00

Zanesville.—Brinkhaven, S.C.E., 1.10; Brownsville, 7.50, S.C.E., 6; Clark, 23; Coshocton, 32, Y.L.B., 25, Cary Bd., 29, Little Workers, 9.50; Dresden, 6.60, S.C.E. Jr., 1.50; Duncan's Falls, 4.15; Frazeysburg, 25; Fredericktown, Y.P.S., 10, S.C.E. Jr., 5; Granville, 56; High Hill, 10; Homer, 10; Jersey, 13.80; Keene, 15; Madison, 19; Martinsburg, 2.60, S.C.E., 6.25; Mt. Pleasant, 1.45; Mt. Vernon, 43, Girls' Mem'l Bd., 11, S.C.E., 8.14; Mt. Zion, 10, S.C.E., 2.50; Newark, 1st., 9, Y.L.B., 5.50; 2d, 75, Y.P. Circle, 15, Children's Bd., 12.60; New Concord, 25, King's Daughters, 10, S.C.E., 8; Norwich, Circle, 20.50; Pataskala, 12, S.C.E., 6, S.C.E. Jr., 1; Utica, 24, S.C.E., 2.70, Golden Circle, 1.24; West Carlisle, 6, S.C.E., 5; Zanesville, 1st, 50, Y.P.S., 9, Azalea Bd., 6, Kellogg Bd., 6; 2d Ch. (+25), 93; Putnam, 20.04, 786.97

Miscellaneous.—From Y.P.S. C.E., per Charles W. Hand, Treas., as follows: Ocean View, Del., 5; Roselle, N.J., 10; N. Florence, Pa., 5; Glenolden, Pa., 6.06; Unionville, Pa., 2.64; Lost Creek, Pa., 50 cts.; Springdale, O., 5; Orangeville, Pa., 5; DeGraff, O., 7; Providence, Pa., 5; Springfield, Pa., 5; Chicago, O., 5, Jr., 5; Alliance, O., 25; Parkersburg, W. Va., 60; Pine Grove, Pa., 7; Wheeling, W. Va., 3d Ch., 5; N. Alexandria, Pa., 3.76; Livermore, Pa., 12; Greensburg, Pa., 1st Ch., 25; Pittston, Pa., 17; Scranton, Pa., Green Ridge Ave., 12.50; Altoona, Pa., 3d Ch., 5.30; Lower Tuscarora, Pa., 12.50; Wilmington, Del., Central, 10; Metuchen, N. J., 18; Rahway, N. J., 2d Ch., 15; Elizabeth, N. J., Greystone, 17.30; Govanstown, Md., Jr., 1; Tunnelton, Pa., 4.55; Baltimore, Boundary Ave., 2.50; Westm'r, O., 5; Central College, O., 10; Shiloh, Pa., 2.50; Bridgeton, N. J., 4th Ch., Jr., 1; Kingsville, O., 12.62; Toledo, O., German, 1; Phila., Tabernacle, 27; Phila., Patterson Mem'l, 8; Fremont, O., 25; Rockwood, Tenn., 2; Harlansburg, Pa., 5; Mt. Bethel, Tenn., 8.30; E. Orange, N. J., Brick, 30; New Providence, N. J., 10; Manchester, O., 1; Alleg., Pa., Westm'r, 1; Canonsburg, Pa., Central, 5; Pittsburgh, Pa., 1st Ch., 20; Branchville, N. J., 10; Charleroi, Pa., 5; Jersey City, 1st Ch., 25; St. Clairsville, O., 4; Slateville, Pa., 7; Hopewell, Pa., 6; Slate Ridge, Jr., 5; Red Clay Creek, Del., 15; Tupper's Plains, O., 1.16; Galion, O., 1st Ch., 5; Lancaster, O., 5; Columbiana, O., 7.75; Ellsworth, O., 17.50; Marion, O., 50; Grand Rapids, O., 2.50; N. Baltimore, O., 5; Plainfield, N. J., 20; Long Branch, N.J., 24.04; Pleasant Grove, N. J., 5; S. Orange, N. J., Trinity, 5; Hackettstown, N. J., 28.38; Sparta, N. J., 5; Stillwater, 1.31; Bridgeton, N. J., 2d Ch., 35; Latrobe, Pa., 20; Blairsville, 15; Wilmerding, 5; Coatesville, Pa., 15; Doe Run, Md., 6; Middletown, Pa., 13.23; Oxford, Pa., Jr., 1.50; DuBois, 12; Marionville, 10; Reynoldsville, Pa., Int., 10; Tionesta, Pa., 14.24, Jr., 25; Newton Hamilton, Pa., 2; Glade Run, Pa., 5; Langcliffe, Pa., 75; Meshoppen, Pa., Jr., 1; Tunkhannock, Pa., 20, Jr., 5.25; S. Easton, Pa., 10; Phila., 10th Ch., 25; Phila., North, 5; Glenwood, Pa., 1.23; Lancaster, Mem'l, 10; (1,113.12); Elizabeth, N. J., Miss T. B. Henry, 30; Mansfield, O., A Friend, +2; Phila., Band of Witnesses, 1; Redlands, Cal., Mrs. E. F. Partridge and Family, in Mem., 22.50; Wyalusing, Pa., Miss H. A. Thomas, 14.37; M. T., 1,000; Int. on Investments, 104.34, 2,277.33

Total for April, 1898,	$61,384.17
Total for year,	$155,484.73

RECEIPTS FROM MAY 1, 1898.

Carlisle.—Greencastle, Y.L.B., 5.00

Kingston.—Chattanooga, Park Place, 3.55; Piney Falls, S.C.E., 1, 4.55

Mahoning.—Ellsworth, 1; Homeworth, 1, 2.00

New Brunswick.—Collections at An. Assembly, 120.38

Southern Virginia.—Christ Chapel, 1; Cumberland, 1; Ingleside Sem., Conlter Bd., 4.35, 6.35

Union.—Knoxville, 4th Ch., S.C.E., 13; Maryville, 2d Ch., Willing Workers, 5, 18.00

Washington.—Washington, 1st, S.C.E., 4.12

Wooster.—Apple Creek, 1; Hayesville, 6.80; Wooster, Westm'r, Y.W.S., 4.50, 12.30

Miscellaneous.—Baltimore, Md., Miss Anna Peale, 15; Lancaster, Pa., Mrs. C. C. Evans, 625; Tolono, Ill., Mr. and Mrs. T. M. Salisbury, 270; Newtown, Pa., S. K. B., 100, 1,010.00

Total for May, 1898,	$1,182.70

Mrs. Julia M. Fisheurn, *Treas.*,

June, 1, 1898. 501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to April 20, 1898.

La Crosse.—Bangor, 6; Galesville, 9; La Crosse, C.E., 14.25, Jr. C.E., 20, $49.25

Lake Superior.—Escanaba, 10; Ford River, 4.70; Iron Mountain, 9.68; Ishpeming, 9.76, C.E., 11.53; Manistique, 12.70, Y.L.A.S., 5, C.E., 15; Marquette, Lake Superior Bd., 25; Menominee, 10, Jr, C.E., 7.50; Negaunee, 5; Sault Ste. Marie, 20, 145.87

Lansing.—Albion, 33.18, C.E., 7.74, Jr. C.E., 6.35; Battle Creek, 32, King's Daughters, 5; Brooklyn, 19; Concord, 23.25, C.E., 4.89; Eckford, C.E., 3; Hastings, 9.25; Homer, 8.59, C.E., 19, Jr. C.E., 3; Jackson, 7.02, C.E., 16.13, Jr. C.E., 1.25; Lansing, 1st, 24.17, C.E., 13.30, Jr. C.E., 6; Franklin St. Ch., 27; Mason, 37, Jennie Van Ostrand Mem'l, 10.80, Jr. C.E., 3; Marshall, 57.97, Mrs. Haskell's Bible Cl., 30, C.E., 10; Oneida,

3.50; Parma, 5, 426.39

LOGANSPORT.—Bethlehem, 4; Bourbon, 1.25; Brookston, 5; Crown Point, 25.80, A Friend, 10; Concord, 2.60; Goodland, 2; Hebron, 3.20; Kentland, 6.50, C.E., 3.28; La Porte, 5.50, C.E., 6.44; Lowell, Lake Prairie Ch., 3; Meadow Lake Ch., 2; Logansport, 1st, 41.59, C.E., 5, Y.L.C., 2.75; Broadway Ch., 19.20, Mrs. Isaac N. Crawford, 6.25, S.S.B., 6.25; Union Ch., 47.05; Lake Cicott, Pisgah Ch., 1; Mishawaka, 10, C.E., 22.50; Michigan City, 19; Monticello, 10.73; Monon, 5.22; Rensselaer, 7.35; Remington, 20 cts., C.E., 7; Rochester, 4.50; South Bend, 46.30, C.E., 70; Valparaiso, 31.96, C.E., 5, Bequest of Mrs. Anna E. Herriott, 50; Westm'r, Ch., 4, Bd., 1, 505.12

MADISON.—Baraboo, 13.50; Belleville, C.E., 1.80; Janesville, 43; Kilbourn, 13, C.E., 15.40; Lima, 5, Mabel Boyd, 3; Lodi, 26; Madison, 21.10; Verona, C.E., 1.55; Oregon, 7; Poynette, 12, C.E., 2.67; Reedsburgh, 10, C.E., 5, Jr. C.E., 5; Rocky Run and Lowville, 5.37; Richland Center, 2.85, C.E., 5.01, 198.25

MANKATO.—Amboy, 2; Blue Earth, 18.45; Delhi, 5; Jackson, 7, C.E., 4; Kasota, 7.50, C.E., 4, Jr. C.E., 1; Lake Crystal, 3, C.E., 5; St. James, 1, Bd., 70 cts.; Windom, 5; LeSueur, 11.84, C.E., 14; La Verne, 1.30; Mankato, 63.19, C.E., 37.50, Jr. C.E., 5.48; Marshall, 6; Pilot Grove, 5, C.E., 5; Pipestone, 3.60; Redwood Falls, 12, Con'l M.S., 33; Rushmore, 7.75; St. Peter, 36.07, C.E., 10; Slayton, 4.18, C.E., 5; Tracy, 15.50, C.E., 3.07; Wells, 5, C.E., 13; Winnebago, 33.81, C.E., 26.09; Worthington, 16.70, C.E., 2.75, Busy Bees, 2.04, 420.52

MATTOON.—Ashmore, 1.60; Arcola, 10.58, Bethel Ch., 15; Kansas, 11, C.E., 4; Morrisonville, 50 cts.; Robinson, 14; Tuscola, 2.50, 59.18

MILWAUKEE.—Milwaukee, Calvary Ch., Bd., 5, C.E., 16; Grace Ch., 6.52, Jr. C.E., 2; Perseverance Ch., C.E., 3.42; Racine, 40, C.E., 10; Somers, C.E., 15.50; Waukesha, 20.80, 119.24

MINNEAPOLIS.—Buffalo, 16, Jr. C.E., 4; Howard Lake, 2; Maple Plain, 10.35, C.E., 1, Bd., 3.75; Minneapolis, Andrew Ch., 46.78, King's Daughters, 15, Jr. C.E., 2.50; Bloomington, Oak Grove Ch., 10.25; Bethany Ch., 4.87; Bethlehem Ch., 55.56, C.E., 25; 1st, 137.01, C.E., 13.60, Jr. C.E., 2.93, Y.L.S., 40, Merry Gleaners, 10; 5th Ch., 12.15, C.E., 4; Franklin Ave. Ch., 8.85, C.E., 1.83, Bd., 85 cts.; Grace Ch., 13.40, C.E., 10; Highland Pk. Ch., 27.77, Sunshine Bd., 75 cts., King's Messengers, 17; House of Faith, 13, C.E., 5, Jr. C.E., 1.50; Oliver Ch., 9, Earnest Workers, 4, Jr. C.E., 2; Shiloh Ch., 4; Stewart Mem'l Ch., 62.13, Y.W.S., 35.81, Mary Bradford Bd., 4, C.E., 3.40, Gleaners, 50 cts.; Westm'r Ch., 417.94, C.E., 13, Gleaners, 30, Jr. C.E., 2.50, King's Daughters, 18, Pearl Gatherers, 15, Chinese Cl., 50; Riverside Mission, Y.W.S., 26; Rockford, 8, 1,221.98

MONROE.—Adrian, 40.50, C.E., 100; California, 5; Blissfield, 4.60; Coldwater, 14, Y.L.S., 15; Erie, 8.39, C.E., 3.60; Hillsdale, 10.75, C.E., 1.71; Holloway, Raisin Ch., 12; Jonesville, 2.31, C.E., 5; Monroe, 25, Y.L.C., 7, C.E., 21; Palmyra, 12, L. Social, 5; Quincy, 6.50; Reading, 8.25, C.E., 5; Tecumseh, 18, Circle, 25; Deerfield, C.E., 5, 360.61

MUNCIE.—Anderson, 50 cts., C.E., 6; Alexandria, 8.25; Converse, Xenia Ch., 3.20, Jrs., 3; Elwood, 9, C.E., 5; Hartford City, 9.25; Jonesboro and Gas City, 3.75; Marion, 40.75; Muncie, 85.35, C.E., 11; Noblesville, 5.20; Peru, 57; Portland, 10.50, C.E., 6; Tipton, 15.22; Liberty, C.E., 2; Union City, 4; Wabash, 113.50, C.E., 5, Jrs, 2.50; Winchester, 8.83, C.E., 5; Pres'l Off., 5.15. 424.95

NEBRASKA CITY.—Adams, 13.32, C.E., 10; Alexandria, 3.48; Auburn, 7.02; Benedict, Goshen Ch., 1.20; Beatrice, 1st, 50.94; 2d, 4.40; Blue Springs, C.E., 5; Diller, 2; Fairbury, 7.93; Fairmount, 3; Hebron, 20.96; Hickman, German Ch., 10; Humboldt, 8.20, C.E., 2.50; Liberty, 1.72; Lincoln, 1st., 64, C.E., 8.26; 2d, 11.02; 3d, 2.22; Nebraska City, 16; Palmyra, 16.74; Pawnee City, C.E., 57, Jr. C.E., 1.25; Plattsmouth, 21.52, Bd., 6; Table Rock, 3; Staplehurst, 5, C.E., 5; Seward, 6, C.E., 2.50; Sterling, 6.51; Tamora, 3.20; Tecumseh, 18.60, C.E., 4; York, 19.40, Inter. and Jr. C.E., 20, C.E., 20; Utica, 80 cts., 469.63

NEW ALBANY.—Bedford, 17.50; Brownstown, 2.35; Charlestown, 14.50; Corydon, 17.91, Easter Offering Bd., 4.67; Crothersville, 50 cts.; Hanover, 39, Light Bearers, 10, C.E., 5; Jay, Pleasant Tp. Ch., 3; Jeffersonville, 75.50; Madison, 1st, 12.50, Y.L.B., 10, C.E., 19.80; 2d, 16, C.E., 12.50; Mitchell, 17.15; New Albany, 1st, 25.60, Mrs. Wm. S. Culbertson, 500; 2d, 13.58, C.E., 10; 3d, 24.81, C.E., 1.69; New Washington, 2; North Vernon, 10.10; Orleans, 10.90, C.E., 1.92; Otisco, 1.50; Mt. Vernon, 1; Paoli, 3.50, C.E., 1.32; Salem, 9.19; Seymour, 17.50, C.E., 80 cts., Evangel Bd., 15.65; Scipio, Bethel Ch., 4; Sharon Hill, 2; Utica, C.E., 75 cts.; Vernon, 21.55, Anna Fink Bd., 8.22; Vevay, 2.30, 998.06

NIOBRARA.—Emerson, Jr. C.E., 1, Mrs. Holman, 3; Hartington, 2.15; Pender, 3.50, C.E., 5; Ponca, 6.50; Wayne, 4.58; Wakefield, 5, C.E., 1; Presb'l Off., 4.14, 35.87

OMAHA.—Anderson Grove, C.E., 55 cts.; Bellevue, 13; Bancroft, 1.70, C.E., 4.10, Jr. C.E., 1.67; Blair, 3.55; Colon, Marietta Ch., 7.10; Craig, 7.37, C.E., 5.57; Columbus, 5; Fremont, 35.80, C.E., 3; Lyons, 10.18; N. Omaha, 64 cts.; Omaha, 1st, 39.86, C.E., 25; 2d, 17.54, C.E., 12, Jr. C.E., 2, King's Daughters, 25; Castellar St. Ch., 16.92, Jr. C.E., 1.39, Inter. C.E., 2, Park Forest S.S., 25 cts., Ontario St. Mission S.S., 1; Clifton Hill Ch., 4; Knox Ch., 26.10, C.E., 18.75, Royal Blues, 10.70; Lowe Ave. Ch., 12.23, C.E., 5.50; 1st German Ch., 4; Westm'r Ch., 27.18, C.E., 5, Jr. C.E., 2; Bohemian Ch., C.E., 75 cts.; Monroe, C.E., 50 cts.; Osceola, 8.14, C.E., 10; South Omaha, 2.54, C.E., 3.70; Schuyler, 6.80; Silver Creek, 3, C.E., 2.82; Tekamah, 10.65, C.E., 6.64; Valley, 1.79; Wahoo, Jr. C.E., 25 cts.; Waterloo, 2.30; Anon., 1.80, 419.43

OTTAWA.—Elgin, 7.56; Mendota, 4, Pr. Off., 34.05, C.E., 1.05, Baby Bd., 2; Morris, 27.40; Oswego, 16; Ottawa, 26; Paw Paw, 10.30; Aux Sable Grove, 21.65; Sandwich, 50, C.E., 10, Jr. C.E., 2; Streator, C.E., 25; Troy Grove, 3.97, C.E., 2.50, Jr. C.E., 4; Waltham, 5, C.E., 3, 255.48

PEMBINA.—Arvilla, 12; Bathgate, 17.50; Cavalier, A B C, 10, C.E., 6.40; Drayton, 5, Jr. C.E., 1.60; Emerado, 15, C.E., 6; Grand Forks, 22.50; Tyner, 32, C.E., 10; Ramsay's Grove, 1, 139.00

PEORIA.—Galesburg, C.E., 13.32; Peoria, 1st, C.E., 6.25, Arcadia Mission, Jr. C.E., 1; Grace Ch., C.E., 10; Pres. Off., 9.63, 40.20

PETOSKEY.—Boyne City, 1.24, C.E., 1; Cadillac, 20.07, C.E., 7; Clam Lake, 5.07; East Jordan, 6.31, C.E., 8.25; Harbor Springs, 10.50, C.E., 5; Lake City, 2.50; Mackinac, 6.48; Petoskey, 31.25, 104.67

PUEBLO.—Alamosa, 8; Canon City, 30.80, C.E., 25, Jr. C.E., 5; Colorado Springs, 1st, 42.93, Pr. Off., 38.55, C.E., 32.75; 2d, 9.75; El Moro, 10; Florence, 5.20, C.E., 80 cts.; La Junta, 4.25; Monte Vista, 13; Pueblo, 1st, 29, Pr. Off., 7.50, Loani Bd., 4.70; Fountain Ch., 7.50; Mesa Ch., 26.47, Pr. Off., 13.78, Y.L.S., 22.50; Westm'r Ch., 6.75, C.E., 2.50; Rocky Ford, 2.50; Trinidad, 5.85; Victor, 15, Mrs. J. C. Wilson, 5, C.E., 2.50; Walsenburg, 4.25; San Rafael, 1.25; Silver Cliff, C.E., 1.15, 384.23

RED RIVER.—Crookston, 4; Enclid, 4; East Grand Forks, 4; Mendenhall Mem'l Ch., 23; Fisher, C.E., 3; Moorhead, 1; Warren, 7.91; Tabor Ch., 2, C.E., 1, 49.91

ROCK RIVER.—Albany, 4.02; Aledo, 429.70, C.E., 30; Workers, 2.76; Alexis, 13.20; Norwood Ch., 6; Ashton, 5; Dixon, 22.70, Candle Lighters, 30; Edgington, 25, Y.P.S., 10; Erie, Newton Ch., 36.93, Earnest Workers, 3; Franklin Grove, 5; Fulton, 10; Garden Plain, 14.05; Geneseo, 5.22; Hamlet and Perryton, 23.78; Joy, Peniel Ch., 9.80; Milan, 5; Millersburg, 4.50; Morrison, 74.52, Y.L.S., 10.05, Jr. C.E., 10, King's Birdies, 25; Princeton, 16.61; Rock Island, Central Ch., 29, King's Messengers, 10; Broadway Ch., 63.12, Ruth's Bd., 44, Jr. C.E., 8, Busy Bees, 5, Y.P. Ass'n, 6, South Park Bd., 10; Seaton, Center Ch., 8.30; Sterling, 51.95; Viola, 4.26, Woodhull, 21.23, 1,092.70

SAGINAW.—Alma, 46.21, College C. A., 10.20; Alpena, 1.96; Bay City, 12, C.E., 3.19, S.S., 27.16; Ithaca, 20.50, C.E., 8.82, Jr. C.E., 69 cts.; Midland, 15.68, C.E., 3.11; Saginaw, E., Warren Ave. Ch., 16.84, C.E., 1.55, L.L. Bearers, 50 cts., Jr. C.E., 9.80; Washington Ave. Ch., 1.81, Willing Workers, 3.92, Inter. C.E., 98 cts., Jr. C.E., 98 cts.; Saginaw, W., Grace Ch., 10.30; Immanuel Ch., 3.54; 1st, 25, Golden Rule Bd., 60, C.E., 50, Jr. C.E., 5, Inter. C.E., 10, S.S., 100; West Bay City, Westm'r Ch., 58.16, C.E., 2.31, Mem'l Ch., 8.82; Covenant Ch., W.B.C., 2.94, C.E., 2.45; Presb'l Off., 25, 549.42

ST. CLOUD.—Harrison, 1.10; Litchfield, Jr. C.E., 1, 2.10

ST. PAUL.—Hamline, Knox Ch., C.E., 5.25; Hastings, 1; Red Wing, C.E., 7.25; St. Paul, Central Ch., 7.48, C.E., 25; Dayton Ave. Ch., 7.95, Jr. C.E., 2, Inter. C.E., 4.10; East Ch., 2.50; Goodrich Ave., 12.15; Adult Bible Cl., 17.25; Willing Helpers, 8; Macalester, 2, C.E., 2.50, Golden Rule Bd., 1; Warrendale, C.E., 3; Westm'r Ch., 7; St. Paul Park, 6; Stillwater, C.E., 10, 131.43

SIOUX CITY.—Alta, 14.79, C.E., 2.50; Cherokee, 52.80, C.E., 4.17; Cleghorn, 4; Denison, 2.55; Hawarden, 10, Mrs. Thos. Galt, 8.12; Ida Grove, 11.50; Le Mars, 17.65, C.E., 8.30; Mt. Pleasant Ch., 1; Odebolt, 7.80; Oleary, Union Tp. Ch., 18.25, C.E., 4.50; Paullina, 3.50, C.E., 1.25; Sac City, 18.50, Jr. C.E., 3; Sioux City, 1st, 7.15, Jr. C.E., 5; 2d, 19.30, C.E., 5; 3d, 7.91, C.E., 1.50, Jr. C.E., 1.12; 4th, 1; Storm Lake, 15.15; Lakeside Ch., C.E., 5; Sulphur Springs, 1; Vail, 7; Inwood, C.E., 2.30, Jackson Tp., 1, 273.61

SCHUYLER.—Augusta, 18.78; Brooklyn, 2.80, C.E., 2; Bushnell, 33.42; Camp Point, 5, C.E., 5; Carthage, 13.50, C.E., 25; Chili, 75 cts., C.E., 5; Clayton, 8.25; Bardolph, 15; Y.L.B., 3.15; Elderville, Wythe Ch., 13.70, C.E., 20.45; Elvaston, 33.01; Ellington, 1; Good Hope, Mrs. Jane M. Painter, 20; Hamilton, Bethel Ch., 25, Jr. C.E., 5; Hersman, 6.85; Kirkwood, 37.50, C.E., 25; Macomb, 14, Jr. C.E., 1; Camp Creek, 1.50; Monmouth, 14.50, Jr. C.E., 11.50, Y.L.S., 21.98, C.E., 12.50; Mt. Sterling, 35.37, C.E., 21.20; Niota, Appanoose Ch., 30, Cheerful Givers, 4; Nauvoo, 3; Perry, 27.70, C.E., 5; Prairie City, 12.80, C.E., 11.51; Quincy, 15.15, C.E., 12.50; Rushville, 21, Jr. C.E., 3; Warsaw, 17.05, 627.42

SPRINGFIELD.—Athens, N. Sangamon Ch., 49.35; Bates, 25.46; Chatham, 4.40; Decatur, 145, C.E., 15, Brier Soc., 10; Divernon, 21.32, C.E., 2.50; Farmingdale, 12.20; Greenview, 7.17, Sweetwater, 11.83; Jacksonville, State St. Ch., 141.05, Y.L.S., 10.22; Westm'r Ch., 226.90, C.E., 35; United Portuguese, 21.90; 2d Portuguese Ch., Y.L.S., 22.70; Lincoln, 46.40, C.E., 6, Do Your Best, Jrs., 3; Macon, 22.50, C.E., 4; Maroa, 17.65; Mason City, 28.12, C.E., 25; Petersburg, 24.29, C.E., 7.93; Pleasant Plains, 12; Springfield, 1st, 82.50, E. J. Brown Mem'l Soc., 11.90, Busy Bees, 56.73; Brainerd Ch., 18.25;

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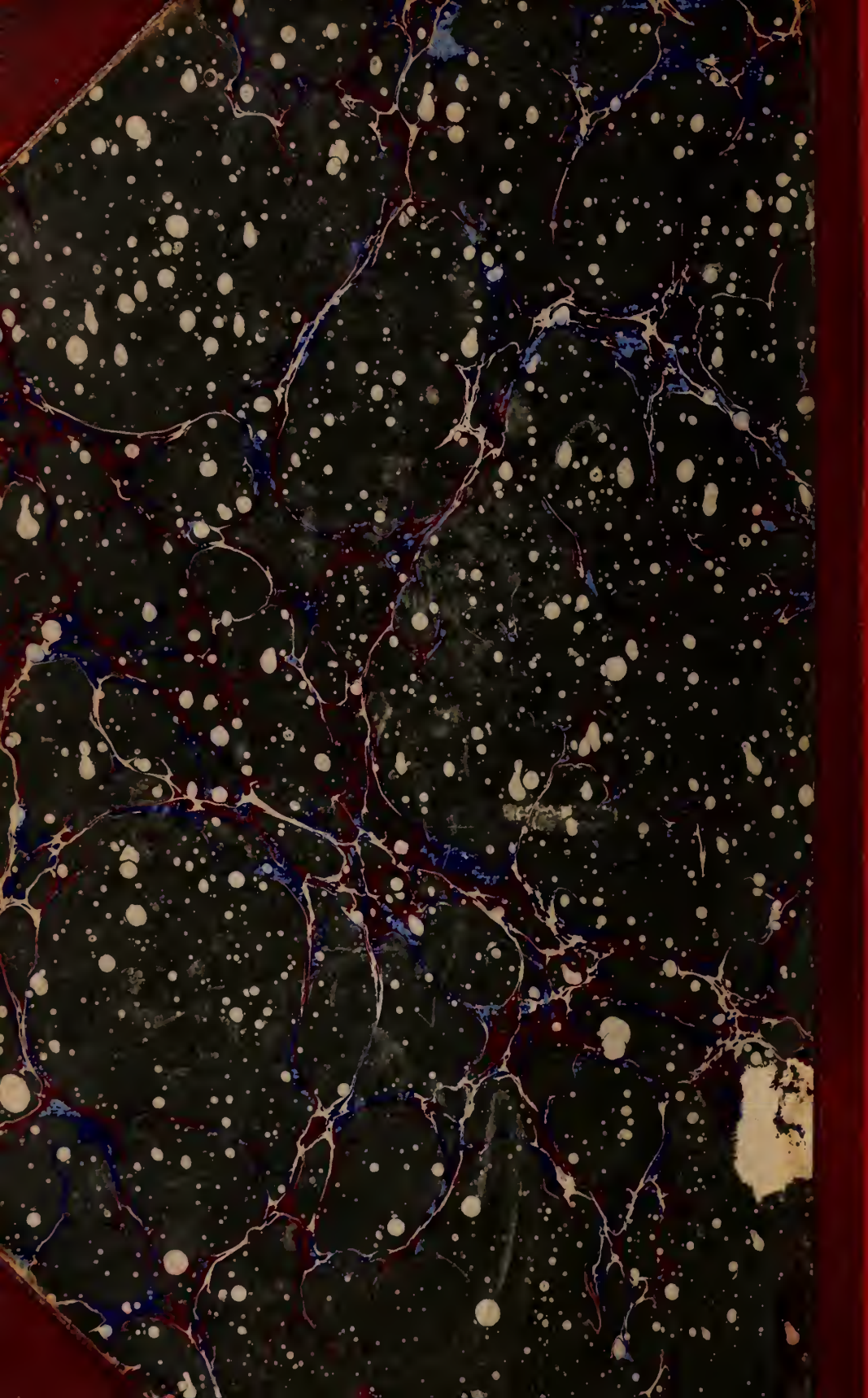
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